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ABSTRACT

Originally designed as a vehicle for presenting all arguments regarding the creation of a community college system in Utah, "Focus" currently seeks to promote originality, innovation, and needed changes in the state's two-year colleges. The 1991 issue of this annual journal includes the following articles: (1) "Access, Quality and University Centers: Ongoing Tension in the Higher Education Agenda," by Don A. Carpenter, which discusses the problems inherent in balancing high quality education with open access; (2) "A Review of 'Focus': Past and Present," by Susan Burdett, which reviews the content and achievements of the journal over the past 10 years; (3) "Shared Learning," by Sharon L. Staples, which examines issues of faculty responsibility and student accountability; (4) "Unlearning in Order to Learn: Enhancing the Learning Environment," by Liz Montague, which discusses ways in which instructors may ignite the creative process in their students; (5) "The Functions of Literature: Primacy of Pleasure," by Edwin P. Reber, which conveys the value of literature; (6) "Teaching Social Sciences in Southeastern Utah," by Bob McPherson, which describes experiential learning at a college with meager library and reference facilities; (7) "Is the Curriculum Dead (or Just Comatose)? Humanities Course Options for Community Colleges," by Michael Kowalski, which presents suggestions for curriculum diversity in the Utah community colleges; (8) "Adjunct, Not Add Junk," by Brenda Bensch, which discusses the traditional and current roles of two-year college adjunct faculty; (9) "The Authority of Experience: Learning in the Introductory Women's Studies Course," by Linda E. Peterson, Kobi Gwinn, and John Stringham, which relates one professor's experience with a women's studies course; and (10) "Hypertext in the Learning Environment," by Christopher G. Jones and Daniel E. Masterson, Jr., which explores the effects of Hypertext on the world's proliferation of information. (JMC)

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FORUM ON TEACHING AND LEARNING IN UTAH COMMUNITY COLLEGES

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Editorial Comment

Access, Quality and University Centers: Ongoing Tension in the Higher Education Agenda

Don A. Carpenter

When the revised Utah Higher Education Master Plan was adopted nearly five years ago, members of the State Board of Regents felt so strongly about preserving a superior quality system of colleges and universities that they resolved to limit access to the system and to given institutions should funding become insufficient to maintain quality.

"To promote quality without providing wide access would be to abandon a basic tenet of public higher education," the Regents agreed. "But to offer full access to mediocre programs would be myopic, deceptive, and a disservice to students in a highly competitive world." (Utah Higher Education Master Plan, Executive Summary, 1987, p.1).

A Precarious Tightrope

Meanwhile, thousands of new and returning students have enrolled in Utah public colleges and universities in recent years with insufficient state funding to accommodate both enrollment growth and cost increases. The simultaneous pursuit of both access and quality has challenged the state's ability to finance and caused Regents, presidents, and institutions to walk a precarious tightrope in both defining and addressing the higher education agenda.

While access and quality are not mutually exclusive, they are also not mutually supportive in establishing systemwide or institutional policies or priorities. Since student access to the system has not been curtailed to preserve quality, class sizes are larger, course sections are reduced due to space and faculty limitations, institutions rely increasingly on part-time faculty and teaching assistants, workloads are up, library acquisitions are down, and library hours and academic support services are limited. When more and more guests arrive for dinner, and corresponding food supplies are not made available, the cooks have managed largely by adding more water to the soup. How much more water can be added without significant loss of nutritional value seems to be a matter of public taste and political will.

Although tension over access and quality has been ongoing among USHE presidents and Regents, the debate heated up dramatically during the 1991 session of the State Legislature. Intent language was adopted that parallels Regent policy as expressed in the Master Plan, namely "that institutions of higher education manage enrollment levels to approximate funded enrollment targets as established by the Board of Regents. Future enrollment levels that exceed established targets will not be grounds for supplemental enrollment funding."

During the session, 12 Regents met with members of the Higher Education Appropriations Subcommittee and delivered a signed letter stating, in part:

> *In our assignment as the governing board for Utah's System of Higher Education, we have long struggled with the challenge of enrollment growth. We have periodically notified you that the challenge was increasing, and that the state of Utah was at risk of losing its long tradition of a quality higher education for all students.*
>
> *We have provisions in our master plan similar to the intent language proposed by the Higher Education Appropriations Subcommittee. The master plan essentially states that if in the collective judgment of the*

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Regents we have reached a point that quality would be unacceptably compromised, the system will begin implementing strategies that would limit enrollment. It is our collective judgment that the System of Higher Education is at that point.

Following the session, Commissioner Wm. Rolfe Kerr told Regents at the March meeting of the Board:

We can't in good conscience continue to take thousands of unfunded students every year. The quality of education is already being compromised because of the number of unfunded students that we have accepted in the past. At some point, the deterioration of quality becomes unacceptable. For this reason, both the Legislature and the Regents are on record regarding the need to manage enrollments.

Accommodating Growth

The problem is that inflation-adjusted expenditures per full-time student in Utah public higher education are at their lowest point in 15 years. In part, this means that the Regents'Master Plan calling for increased enrollments in the lower cost community colleges is working to handle enrollment growth. It may also mean that the system as a whole is becoming more efficient. It does not, however, address issues of quality or effectiveness. Only the University of Utah, which has maintained relatively stable enrollments over the years, has managed to preserve and slightly increase per student state expenditures.

Utah demographics, meanwhile, project a future of escalating growth in higher education. While public high school graduates increased by 11 percent in the 1980s, enrollments in public higher education increased by 29 percent. The high school graduating class of the year 2000, moreover, is expected to be 30 percent larger than the class of 1990. These high school graduates will join large numbers of older returning students to create dramatic and compelling pressures on Utah colleges and universities in a state that continues to exceed national norms in the percentage of the population seeking higher education.

Strong Voices for Access

The foregoing pronouncements of intent to limit enrollments now appear to be more a caution of trouble ahead than a firm resolve. Legislators responded during the session by funding 70 percent of the enrollment growth. Not all legislators view this intent language as binding, and there is little expectation that the Legislature would actually vote to curtail enrollments, even if quality, always difficult to assess, were endangered. Governor Norman H. Bangerter, speaking in July to members of the Education Interim Committee, Regents, and State Board of Education, issued a strong statement in opposition to enrollment limitation, and those sentiments have been echoed by many legislators.

On August 1st, Don Gale editorialized on KSL-TV:

There's talk of limiting college enrollments. Let's hope it's mostly talk, because it won't work. It has never worked in state-supported institutions, and it is even less likely to work now....

KSL believes Utah must find a more compassionate way to deal with the growing post-secondary school population than limiting college enrollments.

Enrollment Limitations Elsewhere

A look at higher education in other states, however, indicates that enrollment limits have been imposed to address a variety of issues. In the 1970s California and Colorado placed enrollment limitations on selected institutions to force institutional differentiation, to curb the growth of physical plants, and to redistribute state enrollment to other campuses. Other Western States—Oregon, Washington; and North Dakota—have limited enrollments during the last two years to maintain institutional quality in the face of reduced state appropriations. Institutional enrollment limits or "corridors" are established and maintained through the budget allocation process, and no additional funds are provided for students accepted beyond those limits. (WICHE, 1991, pp. 5-8).

While enrollments have been limited at the University of California and the California State

University System, state law in California provides that community colleges enroll all high school graduates and others 18 years of age or older who can profit from the instruction. As a result, California's 107 community colleges now accommodate 88,000 students for whom no state reimbursement is provided. David Mertes, Chancellor of the California Community College System, reports:

> *These students have been accommodated only through the efforts of individual teachers who have opened their doors "to a few more students," or districts that have put off repairs and other needed purchases in order to add sections of high demand classes such as English and math. With no additional state funding and increasing numbers of students projected to enter our colleges in the fall, we have reached a crucial juncture. (Mertes, 1991).*

The California community college dilemma is only compounded this year as they prepare to serve a predicted influx of students due to budget constraints at the University of California and California State University campuses, which have announced 40 percent and 20 percent student fee increases, respectively.

Maximizing Access

In many ways the Utah response to enrollment growth is not unlike that of California. In practice, only the University of Utah, like California universities, has limited enrollments. Access has been maintained through the "open door" philosophy of Utah's community colleges, adopted essentially by the state's other three universities as well, a philosophy that seems to sit well with most Utahns.

A benchmark of the Legislature's Utah Tomorrow Postsecondary Education Task Force, drafted in August, states that "All Utahns will continue to have access to postsecondary education." That access is to be preserved through further differentiation of admissions standards and tuition levels for research universities, regional/metropolitan universities, and community colleges, and by continuing to increase the percentage of Utah students enrolled in community colleges.

In the meantime, a Regent-appointed Student Access Committee has been working to develop a number of strategies designed to "maximize student access within available resources." The approach seems to be one of enhancing state and other resources as enrollments increase.

Quality and Accountability

While access was a major theme of higher education nationally in the 1970s, concerns for quality and accountability overshadowed interest in access during the 1980s, with strong promise for further attention in the 1990s. Federal legislation has now taken sight on institutional effectiveness, with emphasis on program completion, transfer rates, and employment placement to measure student outcomes. In an effort to reduce the GSL loan default rate, institutions are required to test students on their "ability to benefit" from instructional programs offered. Furthermore, the Student Right-to-Know Act requires all institutions that enroll students with federal student aid to report program completion and graduation rates within "150 percent of the normal time for completion of, or graduation from, the program."

Institutional quality and effectiveness, of course, involve much more than program completion statistics, transfer rates, placement in jobs, or even test scores. But reality is that to many legislators, board members, and influential decision makers these student outcomes translate into quality indicators that are measurable and must be addressed. Despite the time, effort, and costs involved, institutions must gear up in the 1990s to measure their effectiveness and the quality of programs offered in response to public, board, legislative, and federal pressures for accountability.

Fortunately, the Master Plan of the Regents recognized the need for accountability five years ago by requiring institutional reports of assessment. These reports are now being prepared for review of the Regents and state legislators. Thus far, the press for quality has not resulted in quick solutions and "push-button accountability" in Utah that may be a disservice to students and misleading

to interested observers and policy makers. And, as has been suggested earlier, the search for quality in Utah higher education has not been conducted at the expense of access.

Enter the University Center

While the quality/access debate has been discussed nationally for some time, a new twist was added to the tension in Utah last year when the access issue was raised to a new level—when concern for access began to include not only access at the freshman level, but access to upper-division and baccalaureate programs.

During the 1991 general session, the Utah Legislature adopted a resolution urging the Regents to aggressively pursue plans to establish a University Center at Utah Valley Community College and to "assess the feasibility and costs of converting UVCC into a four-year institution and establishing criteria to define circumstances under which such a conversion could take place, taking into consideration the Regents' master plan, statewide enrollment pressures, and the state's limited resources."

A similar resolution was passed in the 1990 general session requesting the Regents to "study the feasibility and necessity of approving four-year baccalaureate programs at the College of Eastern Utah in elementary education, business, and mining technology." And the needs and interests for providing baccalaureate education in Washington County and at Dixie College have been discussed for some time.

Although a few upper-division baccalaureate degree programs had been offered previously by Utah universities on community college campuses — e.g., electronic engineering technology, elementary education, and nursing — the Regents adopted a proposal in March of 1991 to officially establish University Centers at Utah community colleges. The University Center idea formalizes the concept of hosting selected high demand baccalaureate programs at community colleges where a four-year degree granting institution is not within reasonable commuting distance. The responsibility for offering courses, hiring faculty, evaluating content, and awarding credit and degrees rests with the sponsoring university.

The Regents appointed a Study Committee and hired an outside consultant in July to determine validity of the University Center concept, to propose any new or alternative models for the delivery of baccalaureate education in Utah, and to develop and recommend criteria and standards for the possible transformation of existing community colleges into four-year institutions. They are charged to analyze pertinent qualitative and quantitative data and assess both the financial and non-financial implications of any proposed institutional mission changes for the State of Utah, its citizens, and its existing educational institutions.

It should be obvious that this study is of vital importance to the entire Utah System of Higher Education and its several constituencies. In a climate of vigorous and continuing debate over access and quality, the upward expansion of institutional missions has serious budgetary implications, even when the motivating interest is one of access, albeit upper-division access. Four-year status for a community college involves far more than a name change, as was the case when Weber State and Southern Utah State received university status. No new courses, faculty, degree programs, or resources were a part of these name changes, as would have to be the case in changing institutional missions.

Nonetheless, the need for increased access to upper-division educational opportunities in various parts of the state seems clear. In Utah County, for example, only 409 new first year students enrolled at Brigham Young University in the summer and fall of 1990 from a pool of over 4,000 high school graduates, 84 percent of whom as seniors expressed the intention to pursue post high school education. Only 164 new transfer students from UVCC enrolled at BYU last fall. With increasing worldwide enrollment pressures on BYU, it is questionable whether this private institution can play its historic role and continue to provide adequate baccalaureate degree access to students in this second most populated county of the state.

Strength Through Diversity

The strength of Utah higher education lies in its diversity, which includes strong private institutions and a wide variety of programs and offerings

in public community colleges, regional/ metropolitan teaching universities, and prominent research universities. Access to a college or university somewhere in the state has been a high priority that will likely continue. Full geographical access to Utah's baccalaureate programs is the next great debate, one in which there will be no shortage of interest and participation.

Quality, meanwhile, among very diverse programs, offerings, and institutions, remains variable. It is difficult to define and measure, and even more difficult to describe. But quality education is absolutely essential for students and employers in a highly competitive global marketplace. Student outcomes assessment and institutional effectiveness measures will be increasingly sought by policy makers. Educators should see that they are forthcoming. We must work hard to develop the state's ample supply of human resources—students of all ages—our greatest natural asset. In Utah higher education it cannot be access or quality. Somehow, it must be both!

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A Review of Focus: Past and Present

Susan Burdett

I've been a member of the editorial board of Focus: A Forum for Teaching and Learning in Utah Community Colleges from its beginning in 1982. I was appointed by Dr. Demont Howell, president of the Snow College Faculty Association. He had his doubts about the proposed project; "Monkey see, monkey doism," he said. He suspected that the Office of Utah's Commissioner of Higher Education was promoting the imitation of projects in the spotlight of the moment, which might work at other campuses in other states but had nothing to do with the needs of Utah. He wanted the editorial board to be in the hands of the faculty, who would know the educational needs of our students first hand. To him, if Focus was to make a difference, it had to promote originality and innovation, not imitation.

Has Focus made a difference? I decided to review the contents of Focus over the last ten years to find out what, if anything, has been accomplished. The following reflects my interpretation of where we were, if not where we are now.

Community College Advocacy

The idea to create the magazine that was to become Focus came from the Office of the Utah Commissioner of Higher Education. It came in response to the decision by the Board of Regents to establish community colleges in Utah. The journal was to serve as a vehicle for all arguments on this issue, but was used by the Commissioner to convey arguments in favor of a community college system for Utah. This purpose was expressed clearly and unequivically in two articles that appeared in the first edition, "The Day of the Comprehensive Community College in Utah" by Dr. Don A. Carpenter, Associate Commissioner and editor of Focus, and "Educational Purposes and Priorities" by Dr. Arvo Van Alstyne, Commissioner of Higher Education. Both were persuasive about the benefits of the community college philosophy. Dr. Carpenter lamented Utah's "reluctance to adopt the comprehensive community college concept"; he believed, moreover, that this neglect had "resulted in the rise of a largely unplanned and duplicative, competitive state network of area vocational centers" (1982). He argued that far more students would graduate with post-secondary vocational education and training skills, and be better able to cope in Utah's industrial job market, with a statewide community college system to serve them.

Dr. Van Alstyne explained the role Focus was to play in initiating the academic changes necessary within the community college context. To him, Focus was a publication to promote good teaching, so it was a place for the debate of educational needs and concerns. He supported the creation of the jounnal because it would provide opportune space for the communication of "innovations, new teaching techniques, insights, and discoveries" (1982:10). The following year the AACJC Journal featured Focus as one of two magazines created to meet the challenges of state educational concerns, the other sponsored by New York.

Innovation and Change

Many articles published over the first few years were testaments to faculty enthusiasm for innovation and change in classes and programs as a consequence of the transformation of the campuses into community colleges. Robert I. Taniguchi described the process of inventing an interdisciplinary core-course on Energy in "Birth of a Core Course" (1982); V. Lowell Hansen discussed the needs of an information-based economy in "The Information Society and the Technical Instructor: Challenge of the Eighties" (1983); Lucille T. Stoddard argued for the need of faculty devel-

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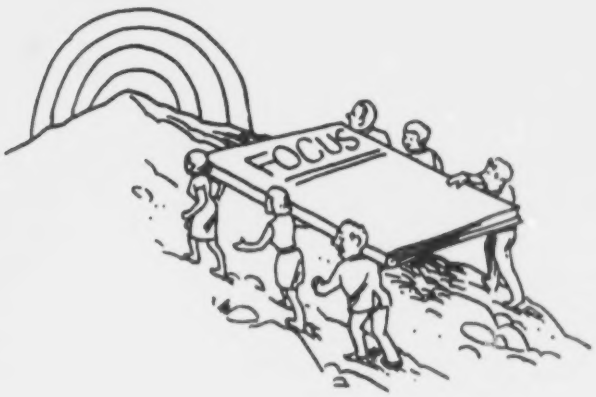
opment and retraining in "Education for a New Technological World" (1984); and Elaine Englehardt argued that skills training that led to productive work enhanced personal self-esteem in "Generalize that Vocation" (1985). These are just a few of many articles written to address the necessary curriculum changes on the community college campuses.



Along with these were many articles that addressed issues of serious concern. Judging from the large number of submissions to Focus on the subject, a primary issue was the level of instruction needed to improve the students' overall skills in English. As an English teacher myself, I would interpret the reasons for this concern to the increased use of testing to establish a record of writing inadequacy in students, and to the availability of remedial programs packaged to correct the problem. Corporations pushing software programs also promised quick fixes. These, in turn, created the fear that the "system" would arbitrarily set test score levels to automatically assign students to classes geared to programmed learning on a statewide basis. Such mechanical processes, very detrimental to students as individuals, can be hard to reform once entrenched in a system.

Language Skills

Over the years Focus has published a series of articles debating the issue of English language skills, many defining the goals of developmental education, others reaffirming the importance of writing within the overall values presented in a humanistic education. Dr. Janice Fauske argued that sociological evidence justified the need for developmental classes. In "Developmental Education: A Second Chance" she stated that "the need for developmental coursework is found most often with students who are financially needy," and that we cannot deny these students "the first real chance for success" (1983). On the other hand, Dr. Roger Baker reported on a test conducted by Snow College to determine if remedial English classes were as effective as they were promoted to be in improving students' writing skills; this department's findings, reported in "Remedial English Students in Regular College Classes," suggested that students with low ACT scores advanced just as well in regular English 101 classes as they did in remedial classes, and showed a greater tendency to stick with the class to the end (1983). Baker did point out that Snow' s small classes and fulltime teaching staff might make the difference.

Open Access and Quality

The concern expressed over the role developmental education would play in the community college curriculum was part of the larger issue of "open access," a popular feature of community colleges. The idea is that community colleges accept all students who apply and teach at whatever level necessary for the student to advance. The "open access" policy is considered beneficial to society as a whole. Many articles were submitted expressing concern that the policy might compromise the overall quality of education, but others defended the policy. Dr. Peter Nyberg, supporting the policy, argued that it "must mean entrance to the institution with restrictions placed on entry to program areas until scholastic skills required for success in those programs have been developed." To him, "open access" meant a commitment to remedial education "where underprepared students can bring their scholastic skills to an expected level" (1986). He believed that the policy had in itself a dimension of excellence in the social good it brought about. In "Making Quality 'Job One' in the Community College," a Focus editorial, Dr. Don A. Carpenter argued that the policy for the state should be that general education courses must be taught "with standards

and rigor equal to or greater then those of four-year institutions" so that students leaving the community college campuses are prepared to succeed in further education and in "an increasingly competitive job market" (1987). The concern over academic quality was profound and could not be debated or defined away; Focus published articles describing the development of no less than three Honors programs during the 1980's. These were the result of the fears that developmental programs would eventually distort the general education curriculum in place on the non-technical colleges.

General Education

A number of other articles on general education requirements also reflected concern that the open access policy might distort the traditional purposes of education. Many came from the humanities. Focus has published a large number of articles advancing the cause of liberal education, western traditions, and the humanities. Veonne Howlett argued that the general education programs should be reviewed in light of the transformation of campuses into community colleges; she believed that "each college must clarify for itself the purposes of general education and shape a program to reflect its own unique values and traditions" in "A New Direction for General Education in the Community College" (1986). Dr. Demont Howell argued that the humanities "can, do, and must contribute something of value to those who study them - both to the students personally and, less directly, to society at large" in "Money, and the 'Good' of Humanities" (1985). Other voices heard on this issue were Dr. Michael Peterson in "Revising General Education at the College of Eastern Utah" (1982); Ace G. Pilkington in "Team Teaching in the Humanities" (1983); Joe A. Green in "In Defense of Liberal Education" (1984); Dr. Michael A. Peterson again in "Another View of Western Civilization: Rethinking Values From an American Perspective" (1985); and Timothy R. Bywater in "The Community College Academic Environment - and Me" (1988). All of these and others testify to the concerns that the open-access policy was having on the regular curriculum.

Perhaps because of the problems of developmental education, perhaps of the conflict with the general education curriculum, whatever the reasons, the faculty in the humanities submitted the greatest number of articles to Focus. They are, as a group, more likely to address academic problems by means of critical articles. However, these articles expressed real concerns about the direction education is taking in the state.

Technology and Business

The humanists, however, were not the only one to use the pages of Focus to present their accomplishments and express their academic concerns. Faculty in technology and business submitted their share of articles as well. Gary Wixom described how the Utah Small Business Development Center at CEU "utilizes the resources of local institutions of business education, State and Federal government, and the private sector" to provide consulting, training, and development programs for "progressive small business managers throughout the state of Utah" in "Small Business Development Center at CEU" (1986). Gary Wixom and Charles M. Acklin co-authored "College of Eastern Utah Employment Action Project: Alternatives for the Unemployed" (1984). Vard Roper submitted "Quandary at the Machine Shop" (1984), and Heber Moulton submitted "The Accountants Use of the Computer" (1983). Deanne W. Thomas, Nancy Smith, and Linda Cunningham all wrote about the advantages of using word-processors and computers. The pages of Focus record the changes that the introduction of computers and word-processors have made in education during the last ten years. These changes are considerable.

Personal Teaching Experience

I am especially fond of those articles describing the personal experience of teaching in Utah. These record our hopes and fears, successes and frustrations. A few I would like to mention are "A Parting Shot: Both Sides in Utah" by Vaun Waddell (1982), in which he stated that "we Utahns are all farmboys at heart" - with a few of us farmgirls in there for good measure; "A Parting Shot: Finding Shakespeare" by Ace G. Pilkington, in which he stated that "at times I feel as though I am defending Shakespeare from a multitude of enemies" (1984); "On the Virtue of Travel" 1986) by Dr. Michael

Kowalski, which began, "Cloistered in my nine-by-five cubicle of a basement office and suffocated by February snow, I hanker for mental stimulation, a conference perhaps, a meeting of minds more fertile than my own"; and "A Letter from Nowhere" (1989) by Marilyn Larson, in which she stated that "seven years later, I, too, fell off the edge of the earth and landed in Utah."

Focus and the Future

My review has convinced me that much has been accomplished in education in Utah, and Focus has recorded part of the change. Part, not all. Focus has had some success in promoting originality and innovation - in making the difference Dr. Howell wanted. Nevertheless my review has suggested to me that many major academic problems have not been addressed in this journal. Here, I feel the constraints of a limited vision - of seeing problems on my own campus, Snow College, or reading about them in the newspapers. For instance, the articles on the "open access" policy took for granted that students would arrive on their own for an education; only one article "Making our Colleges More International: Promoting a Sense of World Community" by Mary Ann Christison (1987) mentioned recruitment, and that was for international students. Yet a review of recruitment programs would be in order, especially now that the Regents are reconsidering the "open access" policy in light of budget restraints. On what basis will we recruit students in the future? Other omissions are in the areas of math and science; the review of the contents of Focus would suggest that little or no math and science instruction is taking place on any of the state's community college campuses. The truth is otherwise, but the lack of innovation is hardly encouraging when the math scores of Utah students in the public schools are hovering at or below the national average. The pages of Focus should reflect a love of science in a state noted not only for its industries, but also for its unique natural wonders. Problems with articulation plague all the state's campuses, and yet many of these are the result of lack of communication between the state's universities and the community colleges. Focus should have had several articles addressing this issue. Finally, who has not been taken by surprise by the political pressure Utah County is placing on the legislature to transform UVCC into a four-year college?

I have had to leave many articles unmentioned in this review. My apologies to these writers and teachers. I hope that all the Focus writers have felt proud to have their articles accepted and published in these pages. Even though I set myself the task to review, not predict, I think a few words about the future are in order. Many changes of as great a magnitude as those of the past ten years are ahead for education in Utah.

We can make these changes ourselves, or we can have these changes made for us. Rather than espouse a "monkey see, monkey doism" philosophy, we can continue to initate change based on our knowledge of our students and their needs. Focus does provide a forum for initiating the changes we think best.

Shared Learning

Sharon L. Staples

Faculty Responsibility =

Student Accountability

Motivating students to come to class prepared to engage in a mutual learning experience with their peers and professor is a major challenge for many faculty. Reading for comprehension and class discussion seems as foreign to many students as cultivating a productive garden.

Generally, students want the professor to give them the harvest. Trite as it may sound, students do not want to have to plow, plant, weed, and irrigate before the harvest. Consider the following true conversation:

Teacher: "In what way may I help you learn the materials in this chapter for you to feel confident when being tested on it?"

Students: "Give us a study guide." "Outline on the board the important stuff." "Give us the test questions." (much laughter.)

Their message is, "Do it for us." I compare this attitude with a friend who, when asked, "Do you jog?" said, "No, I hire it done." Are we allowing students to hire their learning done?

The intent of this paper is to question the degree of faculty responsibility in promoting student accountability for the learning process, as well as for learning the subject matter. Specifically, the legitimacy of **extra credit, late assignments, grading for content/not grammar, make-up assignments, excused absences, and not being prepared** will be considered.

Faculty Responsibility

A singular concern noted in many college MISSION STATEMENTS is the college-imposed mandate of preparing students for the work place and/or for successful completion of upper-division/graduate studies. The question is raised, do we equip our students for their academic/employment future by modeling behavior that suggests they will be able to have **excused absences, be unprepared according to their job description, hand in late work, do extra credit for original work not accomplished, and be evaluated for just part of their work(content, not grammar)?** Further, as part of our professional duties, should faculties assume the responsibility of holding students accountable for the regimen of learning as well as acquiring the knowledge content of the designated course? The design of the following comments is to strongly suggest that faculties do have such a responsibility.

Extra Credit

The term itself, extra credit, is misleading because the points awarded are really substitutes for what was supposed to be achieved for the original points awarded. Allowing extra credit seems to be a teacher's way of saying to a student,"You cannot compete for an 'A' on the level with other 'A' students; therefore, we will allow you to do something we define as 'extra' to bring up your grade, when it is really a substitute for the original work." Or, "You cannot do the requirements for the class and I am incapable of holding you to those requirements; therefore, let's find something that you can do to pass. "If a student is failing the class, and we permit him/her to substitute an assignment for the course requirement that other students must meet, how much more flagrant is our irresponsibility to that student's learning?

Many aids for helping students achieve the knowledge for the grade they seek are available without succumbing to substitutes for complying with initial course requirements.

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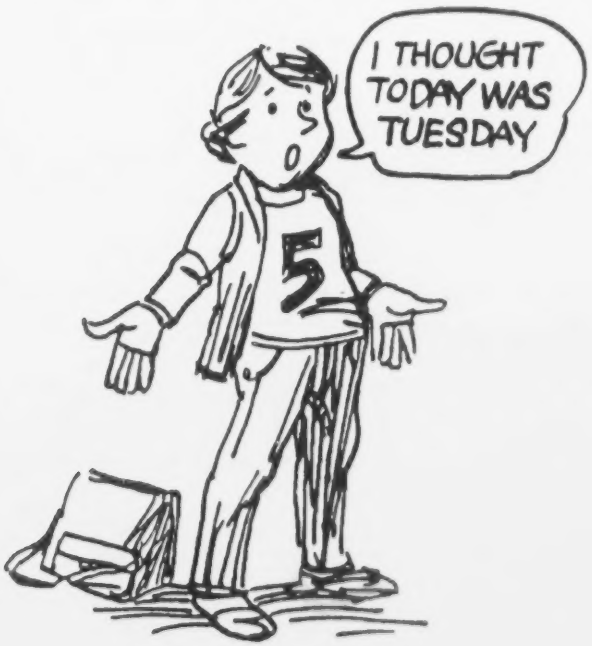
Late Assignments

All too often, a late assignment intimates succumbing to enfeebling procrastination. Procrastinate means to postpone or delay **needlessly**. Late is defined as 1.coming, occurring, or remaining after the **correct, usual, or expected time**; delayed. (bolding by author).

When course outlines indicate due dates, (a ten to sixteen week time frame) it is difficult to imagine any legitimate reason for accepting a late, delayed, or procrastinated assignment, barring a major accident. However, many of us continue to hear and accept innovative and state-of-the art excuses. The most popular and current scapegoat for tardiness is the infamous computer/printer duo. They crash, lose, die, glitch, de-magnetize and on ad nauseam, preventing punctuality for completed course work.



My favorite pre-computer-era excuses were, "stolen from my bookbag," "my roommate took it to Wisconsin," and "my wife had her baby last night and couldn't type my paper."

When faculty accept excuses and allow late assignments, are we not promoting lack of commitment to the rigors of academia and encouraging the development of inappropriate work habits?

Grading for Content - Not Grammar

When Huckleberry Finn is describing how he feels after tricking and, then, apologizing to his friend Jim, he says, "...but I done it, and I warn't ever sorry for it afterward, neither. I didn't do him no more mean tricks, and I wouldn't done that one if I'd `a' knowd it would make him feel that way." (Twain, 1985, p.84) Compare the following passage from a second-year student's final exam for an Ethics class.

> *Emmanual Kant would of thought that duty was what you are supposed to do to be moral because moral actions is what makes you a better person in a society that doesn't develop itself because no one does their duty. (Student, 1990)*

Huck's dialogue is purposeful and adds to the authenticity of Mark Twain's tale of life on the Mississippi. The student's explanation of Emmanuel Kant's theory of ethics based on a duty principle is difficult to understand and suggestive of an "uneducated person."

Providing content without the appropriate, college-level grammatical representation of that content is tantamount to putting the ingredients for a cake in the oven at 350 degrees for one hour without a cake pan. It's like following the Ozian Option: "I can't give you brains, but I can give you a diploma."

If we do not hold our students accountable for college-level expression of ideas, we are being irresponsible - providing diplomas without brains and cakes without pans.

Make-up Assignments

What's to make-up? Consider asking students to recoup a discussion on the following:

> ***Bishop George Berkeley** (1685-1735) was a brilliant philosopher and theologian who is still the leading representative of **subjective idealism**, the view that nothing exists except ideas and minds.*
>
> *When we do our utmost to conceive the existence of external bodies, we are all the*

while only contemplating our own ideas. "To be is to be perceived," Berkeley argued, "esse est percipi." All objects exist only in the mind (including the mind of God)... (Barry & Velasquez, 1988, p. 97)

The above excerpt is the subject of two days of class discussion, with a paper to follow synthesizing the discussion.

How does a student **make-up** this assignment that encompasses the critical thinking of 20 to 30 students on the meaning of Reality? It cannot be done. Granted, some assignments may have to be made-up somehow, because of unavoidable, emergency absences. However, we do our students a disservice when we establish a make- up policy that allows for automatic make-ups of missed assignments. We may even be suggesting that promptness, dependability, and reliability are not significant character traits in the educational arena nor in the work place.

Excused Absences

If my students are attending a forensic debate, basketball tournament, choir practice, theater performance, student government retreat, or journalism conference, they are not in my class learning Philosophy; therefore, they are absent.

How do we legitimately allow any activity to substitute for the learning of subject matter for which tuition moneys were paid? How many faculty write letters to the basketball coach asking that a student be excused from practice or a game in order to attend his/her English, Math, History, or Biology class? Never heard of such a thing! And what does "excused" mean? Make-up days? Late assignments? Not being responsible for materials presented?

Missing class discussion is missing class discussion and receiving less than that for which you paid.

How can a professor free/forgive/overlook a student's obligation to perform at a competitive college level for a legitimate college-level grade? Are we not contributing to "mental abstraction?"

If we allow excused absences, what is the message to our students? Maybe we are saying, "I, as a faculty member, am incapable of holding you accountable for fulfilling the course requirements."

Not Being Prepared

Grant Wiggins (1990) in his remarks to the American Association of Higher Education speaks of "thoughtless mastery." He says:

> *Many of our students are quite good at this thoughtless mastery; you all know it. You know those looks in class, those mouth-half-open looks, the eyes slightly glazed; where people are fairly attentive but the brain does not seem to be quite engaged; when, alas their eyes only focus to check scores on other people's papers, and to press you for extra points here and there.(p.19)*

When students are <u>required</u> to engage in class discussion among students - not the didactic Socratic model - they experience several spinoffs from the initial debates on relevant issues. These spin-offs are a deeper understanding of the human condition, a more focused comprehension of their own ideas, and the avoidance of "thoughtless mastery."

They may even avoid the George Bush Syndrome: "Yes, I have my own opinions, but I don't agree with them."(Zuckerman, 1988, p.64)

An excellent treatise on the importance of charging students to be prepared for an exchange of ideas on course materials is "The Ophelia Syndrome" by Thomas G. Plummer(1990). He explains the dialogue between Ophelia and her father Polonius in <u>**Hamlet**</u> wherein Ophelia responds to her father's question about understanding Hamlet's affections toward her:

> *'I do not know, my lord, what I should think.' Polonius answers, 'I'll teach you. Think yourself a baby.'....Ophelia does not know what she should think, and Polonius, reducing her to the stature of a baby, presumes to tell her. Polonius pontificates....He feigns expertise by virtue of his authority.(p.25)*

What Plummer is intimating is that many faculty assume the authoritative role of Polonius, leaving students to be told what to think.

Faculty have a responsibility to eradicate the "Ophelia Syndrome" in our students and to avoid

"feigning expertise by virtue of [our] authority; to hold students accountable for reading, analyzing, and discussing course materials and not being "babies." We are encouraging "thoughtless mastery" and "Ophelia Syndrome(s)" when we do not require that students arrive at class **prepared** to exchange ideas, question theories, and challenge one another and the professor regarding class materials.

Conclusion

Let's not permit our students **to hire their learning done** by not holding them accountable for the **process** of learning as well as for learning the subject material.

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Unlearning in Order to Learn: Enhancing the Learning Environment

Liz Montague

A student in my writing class once wrote: "I can now see general education classes have no practical purpose. They are all designed just to get you to think." It was late at night when I read this, and though I was numb from correcting papers for hours I laughed out loud. Imagine considering thinking as having "no practical purpose." Since then, however, this student's comment has haunted me. Too often I have heard this idea echoed in the voices of other students. More students than we would like to admit are entering college without understanding the value of the creative thinking necessary to respond beyond rote regurgitation. They do not see that integration of self, thought, and academic discipline are essential in becoming truly educated. But we as educators in community colleges have a unique opportunity to reach those who have not had the exposure to what it means to gain an education....to learn to think creatively.

Quarter after quarter, students enter my English 101 classroom racked with fears about their ability to succeed in a college setting. Many are unclear about the purpose of education beyond the vague notion of "getting a better job" upon graduation. Most are terrified to engage in classroom dialogue where answers are not prepackaged, must come from themselves, and require thinking. Many do not have the traditional student skills (or in-depth understanding of the importance of being a well-educated member of our society) common to many who choose university education. Most have lost track of their own well of creativity stopped up from years of doing it someone else's way.

The Uneducation

Gradually, I have begun to see part of my role as a teacher in a community college as an "uneducator." Before a student can authentically engage in the thinking/learning process, I aid them in "unlearning" many of the myths born of an educational system which often seems to exteriorize the learning process.

A critical first step in helping students "unlearn in order to learn" is to help them trust what they already know. They need to understand their individual life experience matters; their insights into life are valuable; they have something worthwhile to say. They must learn to trust themselves, to see the links between themselves, the "real

world," and an academic discipline. Students must learn that growth requires risk. But in order to risk, they must first feel confident. Further, students must become reacquainted with their own creative impulses. It is my job to rekindle that spark.

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Most of my writing students have used the English language for a lifetime, yet too many fear their own native tongue. The rules we have tried to pour into them have not given them ownership of their own language. A colleague and I recently discussed different teaching philosophies. He said he always began the quarter with a solid grammar review. "Students must acquire a working knowledge of the tools they will be using before they can work on the machine," he stated emphatically. This sounds good in theory, but I would have NO interest in cars had I not first experienced the joy and freedom of driving. If students are not immersed in an experience, cannot see the underlying purpose of their studies and how that academic discipline will enhance their own lives, all learning will be rote, motivated by exterior forces.

Therefore, we as teachers must also be willing to unlearn... to question methodologies which have become safe and rote for us. In the written composition field current research states that, "The teaching of formal grammar has a negligible or, because it displaces some of the instruction and practice in actual composition, even a harmful effect on the improvement of writing" (Research on Written Composition Hillocks xv). Like most English teachers, I once considered grammar the most consistent staple in my teaching pantry. Although students needed to be almost flogged into grammar study, I still maintained a strong grammatical background was an essential beginning in building competent writing skills. However, after making a leap of pedagogical faith which allowed students to first discover personal involvement with a topic and ownership of their own writing, I watched student after student actually ask for grammar help after they were engaged in a paper. They became so excited about the IDEAS they were trying to express they actually requested grammar instruction to insure no surface errors detracted from the clarity of thought reaching their intended audience. The desire to understand the tools of machine maintenance comes after they feel comfortable in the drivers' seat.

I have changed my methodology dramatically over the past two years, experimenting with a modified "environmental mode" of teaching espoused by George Hillocks of the University of Chicago. In this approach, the classroom is an environment utilized by the teacher who has specific goals. For example, I may want students to give more details or pay attention to opposing views in a paper. I then design sequences of tasks to guide students toward those desired goals. Tasks focus on an "inquiry method" where students discover for themselves the desired principles. Students are asked to do something they don't know how to do yet; therefore, they do not necessarily learn one step at a time but rather "all at once." I use frequent small group problem-solving activities on a specific task. But first and foremost, I require students to care about what they write. They are not just learning to write, but they are also writing to learn about themselves and their world.

Student Comments

After experimenting with this method, I asked my English 101 classes to comment on their own evolving learning processes. The majority of my students voluntarily responded to the question "What do you now think 'unlearning in order to learn' means?" Here are some examples:

"I almost had to forget everything I ever learned about writing from junior high up... For years I was taught to write as though I was somebody else." Derek Mortensen

"What did I get out of high school?... I could do the work but did not know how to apply it. I would memorize the equation but not know how to use it in a real life situation.... If we are in tune with life, then we will learn from everything around us. Living is learning and a school could provide a great opportunity to develop learning skills.... Thinking is a way of exercising our brain. Without thinking we may find ourselves wandering aimlessly, spoon fed, or lead around by others who do think." Bryan Lunt

"This is my first quarter at college. I was shocked to learn more about myself and how to think for myself. I was expecting to learn more information that didn't really apply to my life." Heather Fenwick

"The way that I have reshaped my thinking about what learning is that I feel that it's my job to

ask questions to help the teacher teach me..." Todd Maybe

"Learning is not just telling the teachers what they want to hear. Learning is interactive. There is mental effort required on the part of the student [to learn] how he will apply the information in his own experience." Micheal Ware

"We were allowed to share our own personal experience in our papers that made them our own. [The teacher] didn't make me feel stupid because I was in college and didn't know where to put commas. I still make mistakes in my writing, but I have grown. I have a long road ahead of me, but at least I'm on the 'write' road." Carol Pozza

"I was very afraid of English before I took this class. I can't believe I have gotten over this fear. I actually write now without being afraid..." Danielle Cooper

"...We are not supposed to go through the educational system as zombies getting spoon fed information. You can spoon feed a computer. People should ask questions, disagree, not always agree with the norm. I'm not afraid anymore. I don't want to be a zombie." Derek Ward

"Teaching methods can sculpt minds. [The teacher's] conviction that every student has a voice and brings special insights because of who they are sends a jolt of confidence outward into the classroom." Tina Fink

Validating Students

I begin to validate students by letting them know what they have to say authentically matters to me. I work to improve my methodology. But beyond staying current, how do I get students to reach inside to find meaning in their own lives? I constantly ask myself, "What should be my ultimate teaching goal? What is it I want my students most to experience?"

When I first saw the Sistine Chapel as a teenager, I was literally thunderstruck by Michelangelo's depiction of the hand of God stretching to give the spark of life to the world. I joined hundreds of other gaping tourists overwhelmed by a work of art reproduced so often it was a cliche. A jaded and knowing eighteen year old, I was convinced viewing the real thing would not move me. But in that fingertip arching through space to touch mortality, Michelangelo conveyed the power, mystery and simplicity that evokes the ability to create. Even as an arrogant and hormonally-numbed teenager, electricity shot up and down my spine. Goosebumps formed involuntarily on the undersides of my arms.

Creativity is the unrelenting force which nudges us toward an awareness beyond the bounds of our linear existence. The ability to create is the source of all that is. It is the home of all thought. Yet in our current fragmented, specialized, eager-to-label-and-stereotype society, creativity has been neatly ascribed to those we call "artists." We often believe there are those who are "creative," and there are those who are not. And here the conflict begins. Our society craves the sustaining energy a creative life offers, yet is suspicious of the process necessary to tap into an energy that is often difficult, unpredictable and painful to explore. Further, our culture sends a double message regarding those persons labeled as "creative": artists are valued, but please don't let my child marry one. I know a wealthy Sun Valley art patron, who takes great pride in her extensive collection of Jasper John, Georgia O'Keefe and Joseph Raphael yet was horrified to discover her son was thinking of abandoning law school for the life of a painter.

As educators we are encouraged to be "creative" in our teaching. We encourage our students to be "creative." But what is "creativity?" This word has become one of the great, amorphous buzz words in education. When we talk of encouraging creativity in our students and in our classrooms, what are we talking about?

I believe all humans have an innate spark of creative ability (albeit in varying degrees). Further, I believe educators are faced with the tremendous challenge of finding ways to ignite the creative spark, shaping it into a square "competency" and then fitting it into the round hole which is the American education system - a system that honors John Dewey's credo to make students functional, responsible members of a working society... a task crucial to the preservation of all societal order. (And all this within a certain time allotment!) We must examine priorities within the system; though great homage is paid to the concept of creativity, in actuality it is treated like a frill on education.

Creativity is not a frill-it is the seminal point for all thinking that is not rote.

It is this spark of creativity, this ineffable energy, that makes both learning and teaching a joy and not a task. Teachers who have not burned-out in the first few years of their careers know that the vitality which comes from discovering original connections is the force which keeps the desire to remain in a classroom alive for both teacher and student.

Nietszche wrote that man's [true] maturity is to "have regained the seriousness that he had as a child at play." What is more joyous, serious, and learning-rich than a child lost in play? Teaching to recapture the wonder of learning is paramount. Although students must also come to understand that hard work is necessary to develop a creative discipline, if approached as serious play and not work, learning is enhanced. I believe it is possible to do this without crushing a student under the awareness of how much work lies ahead for mastery of an academic discipline.

Nurturing Creativity

Nurturing individual creativity as well as producing competent craftsmen must be a primary concern for all educators. R.W. Gerard wrote in The Creative Process, teaching the rigor of a discipline "...while preserving the imagination is an unsolved challenge to education" (73).

When I started teaching ten years ago, I believed some people had "it" and some just didn't. Creative thinkers were not you or me; they were gifted, set-apart, blessed. But after spending a decade watching students convinced they could not write at all surprise themselves and me, I altered my perception. I watched people from a staggering variety of cultural, economic, and educational backgrounds ignite: if only for one powerful sentence, or one strong verb tucked into a surprising and delightful context, or one image as clear as a cloudless dawn at 10,000 feet. This is the spark that must be nurtured. Once students feel the power of themselves, they KNOW it. They remember. "...an inner belief in one's self is a necessary strength in the pursuit of a creative life" (Notebooks of the Mind 199).

I once read there are two types of students: those who have hope and those who do not. I believe my role as a teacher is to kindle that spark of hope, to show the student it is there, then to gently blow on it until it fans into flame. For me, giving students hope that the divine is alive in them, that there is joy and energy in learning, is the first and perhaps most important step. Often, a student and I will find the spark, blow it out talking about it, and then must begin again. Sometimes we rub sticks together until there is smoke and we choke; we've worked too hard and rubbed out the flame. Most students must peel away the damp leaves of past writing experiences. Moldiness comes from too many seasons of soggy leaves piled on the spark; writing is more than putting commas in the correct spots. When flames do ignite, I can only hope they do not go out after that student walks from my classroom... fragile points of light wobbling into a windstorm of academic expectations. But I have hope the memory of the warmth will remain with the student, that something may come of it. Perhaps there are also two kinds of teachers, those who have hope and those who do not.

Poet and teacher Ken Brewer said, "When I'm teaching writing, I'm teaching life." And I suppose this is ultimately how I have come to define creative thinking: it is the ability to extend one's inner world into a larger framework of knowledge, social constructions, thought, and meaning. Students must learn to make original connections within their own lives and investigate ties to the creative impulses of others. Creative thinking "requires an intense awareness of one's active inner life combined with sensitivity to the external world" (Notebooks 220).

Carl Jung wrote:

> *The more critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate. Over valued reason has this in common with political absolutism; under its dominion the individual is pauperized.* (*Memories. Dreams. Reflections* 302)

As schools become more technically oriented and increasingly reluctant to discuss subjects such as morals, ethics, and spirituality, the burden of searching for the ultimate meaning of a purposeful life lies with the individual; therefore, it is increasingly important for teachers to become tools aiding individuals on their journeys to know themselves. We as educators need to validate individual student experience, nuture thinking skills that require creative inquiry, and re-think the underlying purposes of what we most desire as teaching outcomes. We too must "unlearn in order to learn," not just paying lip service to creative thinking but actively igniting the creative process in our own classrooms.

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The Functions of Literature: Primacy of Pleasure

Edwin P. Reber

During my childhood in a small farming community, population 30 to 35, I learned to love books. The local postmistress furnished me with a few books each year which I hungrily devoured; later I discovered books could be ordered cheaply from Modern Library, and I added to my library as my meager finances allowed. In those books, I discovered that people all over the world, present and past, had shared some of the same fears and hopes which I felt (but which the taciturn souls in my small town never gave voice to). Books, like other forms of art, come from a strange compulsion to engage in creative play, a distinguishing feature of our species. Some think such play is useless. Edward L. Hart once admitted somewhere that early expressions of art, such as designs on pots and blankets, did not make the pot stronger nor the blanket warmer. But although art may lack that kind of utility, Hart continued, those designs enriched both the life of the maker and the beholder. Robert Alter, Professor of Comparative Literature at the University of California, Berkeley, in this same vein, refers to the "high fun" of the "collaborative play" involved in reading literature (30, 32). This form of human play, literature, spoke to me across time and space of the fundamental unity I shared with others.

Lonely Creatures

While I was isolated geographically and socially from much of humanity, my sense of isolation is not peculiar. It is a common experience of life that we are lonely creatures. Language is used often as a barrier to prevent others from getting inside us. In conversation, we build facades, conceal heartfelt hopes and fears, while reviewing ad nauseam the mundane and superficial. We present false faces to the world through our words. I am not sure of all the reasons why this is so. But we are often unsure of who we really are. With human self consciousness come disquieting questions: Who am I really? Will others accept my deepest feelings? In our doubts, we use words to conceal our heartfelt feelings.

Literature, a product of human playfulness and creativity, lets us explore the feelings and questions that fill our isolation. It also can take us out of our isolation. A good book engages in the griefs and joys that we share "as creatures born of woman, begotten by man, raised with siblings, endowed with certain appetites, conscious of our own mortality, confronting nature from our various locations in culture (Alter 75).

Literature, in my experience, is always about transcending bounds or boundaries, about internal and shared discoveries. This is my particular vision of literature. It is one I hope you share. Because of my experience, I am often troubled by the lingering national debates about critical theory and about the canon. It may be true that there is, as John Searle describes, "a certain Western intellectual tradition that goes from, say, Socrates to Wittgenstein in philosophy, and from Homer to James Joyce in literature." And it may be correct that "It is essential to the liberal education of

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young men and women in the United States that they should receive some exposure to at least some of the great works of this intellectual tradition" (Searle 34). And it may be correct that college curriculums are Eurocentric and contain too many books written by DWEMs (Dead White European males). There are worthwhile reasons to debate whether historical and philosophical studies in higher education should be intended to give one a sense of her own cultural history or to broaden that vision with works from outside the canon. And extending that debate to literature may make us more aware of a variety of critical approaches and of more good literature in the world that deserves reading. If so, good. And it is not my intention here to support or dispute the value of all students being introduced to a selection of works from our heritage or whether we ought to select from a broader range.

But, as I say, I am troubled by the dispute. The essays which I have read, both those in support of the canon, and those urging broadening the offerings to students, ordinarily talk in terms which have nothing to do with the experience of reading literature. When Mary Louise Pratt, a professor of comparative literature at Stanford, writes of standard literary offerings as "a narrowly specific cultural capital that will be the normative referent for everyone, but will remain the property of a small and powerful caste that is linguistically and ethnically unified' (quoted in Searle 34), that description does reflect my sense of literature. Literature, good literature anywhere, is not merely armament for a culture although it may be nested in the traditions of a specific culture; it reveals and confirms what is common to all human life. As readers and teachers of literature, we can not afford to lose sight of what the experience of literature is for us and our students. It is that experience which I discuss here in hopes that it may remind ourselves of our own response to literature and remind us of what we may help our students experience.

The Experience of Literature

I do not wish to claim too much. I do not propose that literature is the profound moral influence by which youth can be molded for life, although I hope it is. I merely suggest that discussions which ignore the primary experience of a reader to literature do not tell the whole story.

For example, it has never occurred to me to read Tolstoy's The Death of Ivan Ilyich in order to understand more of Czarist Russia. I could not teach it that way. And when I recently read the Japanese novel, Black Rain, the literary experience was the meaning that transcended the cultural baggage and the historical setting. One could read Black Rain simply to glimpse the events surrounding the bombing of Hiroshima, but then she is not reading the book as literature (and likely, she is not reading particularly good history). I agree with Ken Eble when he remarks that "literature should have social contexts but [I] get a bit irritated at the notion that it can oniy be approached through theories of race, class, and gender. . ."(Eble 6). I also believe with him that "poetry and fiction and drama are primary and that criticism by any name is secondary . . . "(Eble 6).

While theories of literary criticism and debates about the canon and cultural literary may be games worth playing on their own merit, they should not neglect what is a common human response (it seems to me) to literature. Reading literature lets us commune with what Matthew Arnold called our "buried life," some shadowy, but genuine self that is lost in the superficiality of common conversation and shallow relationships. I have not forgotten the force of a Frost poem on me as a young teenager.

Revelation

We make ourselves a place apart
Behind light words that tease and flout,
But oh, the agitated heart
Till someone really find us out.

'Tis pity if the case require
(Or so we say) that in the end
We speak the literal to inspire
The understanding of a friend.
But so with all, from babes that play
At hide-and-seek to God afar,
So all who hide too well away
Must speak and tell us where they are.
(Robert Frost)

As an adolescent, unsure of whether any of my deepest feelings and fears would be scoffed at should they surface, this poem spoke to me. It gave me some sense of company or of being understood in my essential aloneness. And I was delighted to find a lighter version of the same theme.

Advice to Travelers

A burro once, sent by express,
His shipping ticket on his bridle,
Ate up his name and his address,
And in some warehouse, standing idle,
He waited till he like to died.
The moral hardly needs the showing:
Don't keep things locked up deep inside—
Say who you are and where you're going.
(Walker Gibson)

The reading of literature, and for that matter, its writing as well, provides a way for humans to share aspects of humanity which aren't regularly a part of human interchange. Emily Dickinson's "letter to the world," the "simple news" which she offered from her isolation and which I savor in mine, is an attempt to discover or reaffirm our mutual humanity. And it has never seemed to me very important that Dickinson was female nor that Frost was male. Nor was it important whether one was mainstream or not. What meant something to me was that the curtains of isolation around me were momentarily drawn aside and someone spoke to me the unspeakable, as a friend.

This is not to deny that other kinds of knowledge are important. It may be useful to trace the attitudes found in the Declaration of Independence back to Locke or to a classical source. But tracing historical precedents is not the primary function of literature. And we should not let the dispute about cultural literary blind us to the reality "that literature is a source of great pleasure and that enhancing that pleasure for students is a primary purpose of literary study" (Eble 6).

This power of literature to creep into our bones, hacking through the thorny barriers of the writer's culture and our own, is its first mark. It is true, as W.B. Yeats said, that a writer's materials must come from the "rag and bone shop" of his own experience and be read amidst the "rag and bone shop" of my own age and culture. What deserves more attention is that even with the differences in culture, time, language, and gender, a profound experience can be evoked.

I find little expression of this in the polemics of this decade. I often wonder if some of the critics read books, or whether they simply read other critics. It is ironic that two writers who describe the aims and force of literature as it is part of my experience come from the sciences. Jacob Bronowski, in his work, The Identity of Man, distinguishes between the attempt at precision among scientists and at capturing ambiguity among artists. He, like Frost, describes our isolation, which he asserts that poetry can penetrate:

> *The Point of King Lear and of all literature, tragic or comic, is that there is no such resolution. King Lear is not a blueprint nor a primer of geometry. It does not imply, say (as the brilliant thought of Galois did), that it is impossible to trisect an angle. It does not even imply that it is impolitic to kingdom. The plot was not chosen to warn us against that headstrong gesture of Lear's, even by the way. Instead, we learn to immerse ourselves in the human situation. We become one with the characters in the play because they are alive and are like us and like all men and women. We get inside them, and thereby understand better how to live inside ourselves; we stretch the skin of isolation inside which each of us lives. (Bronowski 72)*

And Loren Eiseley, the anthropologist, also speaks of how art reaches into our isolation.

> *The symbols used by the great artist are a key releasing our humanity from the solitary tower of the self. 'Man,' says Lewis Mumford, 'is first and foremost the self-fabrication animal.' I shall merely add that the artis plays an enormous role in this act of self-creation. It is he who touches the hidden strings of pity, who searches our hearts, who makes us sensitive to beauty, asks questions about fate and destiny. (Eiseley)*

And Bronowski further points out how literature is unlike a lecture, which tells us what to do. It is not a primer in cultural foundations. Rather, it approaches us indirectly, giving us self knowledge which can help shape the foundations of our being.

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There are no morals in a poem; there are no morals in any work of art. There are no specific lessons to be learned and there is no advice to be followed. There are many implications in a poem which enrich our experience of life: but it is a many-sided experience, and we are not asked to come down on one side or another . . . And in this tense and happy indecision, and only in this, the work of art is different from the work of science. . .

[A] profound poem is not an exercise in resolution, and does not teach us to opt for one kind of action rather than another. The knowledge that we get from it does not tell us how to act, but how to be. A poem tells us how to be human by identifying ourselves with others, and finding again their dilemmas in ourselves. What we learn from it is self knowledge.

I do not mean by this a narrow knowledge of our own foibles only. On the contrary, the self that we discover in this mode of knowledge is every self and is universal—the human self. Or better, each of us discovers the outline of his self within the human totality. We learn to recognize ourselves in others, and the character of others in ourselves. We compare ourselves with others, and the comparison shows us what we are and at the same time what man is in general and in particular . . . .
(Bronowski 64-7)

And Bronowski concludes:

What I am saying in this essay goes on from this: . . . If my mind works like yours, then you can do more than believe what I say I feel: you can learn from it. By identifying yourself with me, you can learn new things about the human self, and about yourself not as one person but as one example. You enter more fully into your own mind by entering through me into the human mind. (68)

A Search for Understanding

This is the sense that I have of literature. Literature lets us discover the brotherhood and sisterhood of all humanity. I do not think it is fundamentally designed to promote ethnocentricity or elitism, if it is good literature. This deepening sense of self and shared humanity is not the only important knowledge in the world; indeed, literature is too rich to confine it to one type experience. But it would be tragic if literature suddenly were to be viewed only as a tool for promoting cultural values or theories about language, gender, or race. Good literature is not created merely to affirm or reject such theories or values. Reading literature means more. The reading of literature is a search, but not a search for certainty; it is what John Dunne, a Roman Catholic priest and philosopher, calls a search for understanding. He says, "The more we seek certainty or assurance, the more uncertain we become. . . .But the quest for understanding, as I see it, requires that we give up the search for certainty and go on a voyage of discovery. And there is a lot to discover about God, about other people and about ourselves" (Dunne 48). I respond to literature because of what I discover about my self, my own ambiguities.

The writings of Eble, Eiseley, Bronowski and Dunne mirror my experience with literature: it was in books that I first began to define and accept myself, and it was in books that I first sensed my kinship with distant peoples and with people in centuries past. In books, I learned that a boy on a small farm in 20th century Arizona could feel compassion for a king in ancient Athens, for a Jewish boy in war-time New York, for an Indian in Canada, or even for a mythical Arthur in medieval England. I wept and laughed with many new friends. Am I a better person for having read literature? I feel that I gained a sense of compassion and tolerance for others and for myself. I am not able to make strong claims about the value of literature in developing moral values, but I confess that I read and teach literature while nourishing the illusion that books matter, if illusion it is. Certainly, books have given me much pleasure.

Elie Wiesel, a survivor of the Nazi death camps and winner of the Nobel prize, recently spoke at the graduation exercises at BYU. He spoke of the need for love and tolerance: "'If the world is not to drown in an ocean of flames,' individuals must learn 'my way is not the only way. The worthiness of every human being makes

him or her the center of creation.' he said. 'Every person is humanity's ultimate aspiration, every human being counts'"("BYU Grads" 1). Perhaps the self understanding obtained in the literary experience can promote tolerance. Perhaps not. Miguel de Unamuno once remarked, "I am convinced that we should solve many things if we all went out into the streets and uncovered our griefs, which perhaps would prove to be but one sole common grief. . .(de Unamuno 17).

Literature is a permitted way to do just that. We can rejoice in our common dignity, laugh at our common foolishness, and grieve in our common sufferings. Literature says to me, 'I am not alone; throughout time and throughout the world, we can weep and laugh together." And in learning that, I become more complete, more a part of humanity.

Shared Humanity

That broadening and deepening of my shared humanity through literature is a sweet memory from my youth and a sustaining delight in my present life. Let me describe an experience that is a metaphor for my experience with literature. A few years ago, on a hot June day, along the slopes of the Rio-Virgin mountains in Northern Arizona, I gathered cattle with my brother and neighboring ranchers. It was time to move the cattle to the summer range beyond the nearby peaks. Around noon, we found a box canyon which made a functional corral, pushed the cattle inside, did a little branding, and then climbed up steep bank to a shady recess in the cliffs for lunch and a short rest.

As we lay back on the silty yellow sand, one of the Peterson boys discovered the remnants of a tiny basket. Not much remained. It was obviously very old, probably woven from reeds collected on the banks of the nearby river. The tiny slivers of reed were delicate; the weave was tight and precise. The basket was half decayed, but its shape and size were still apparent—it had been no larger than a man's hands, cupped and held together. It was a child's plaything, a toy.

I had always known that Indians had lived along the Virgin river. I had discovered many shards of pottery and even an arrowhead or two. An archeological dig had been done a half mile from my home. But those fragments and facts meant little to me. They were cold history. But somehow, the delicacy and beauty of this half-decayed basket brought to me images that I had never before sensed of brown fingers weaving and of young children's feet splashing in the cool river water. These former neighbors moved from history to humanity. I felt a kinship with them because of this plaything that bones and arrowheads and pottery had never evoked. A plaything had given them life.

Books have served as such playthings for me. When I read polemics about the function and meaning of literature, the memories of my youthful coming to literature are comforting. While clever minds busy themselves with theories, pleasurable reading goes on. Like the tiny Indian basket, literature carries a universal human cargo that can be carried in no other way.

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Teaching Social Sciences in Southeastern Utah

Bob McPherson

Blanding may appear as the last outpost of civilization before the untamed wilderness, but it is really at the hub of many metropolitan opportunities. Three hundred miles in any direction will get one close to a major city such as Salt Lake, Denver, Albuquerque, Phoenix, or Las Vegas, where library facilities are excellent. Unfortunately, many of our students have not yet obtained their Lear Jets and are more concerned about rent than research, food than flourishes.

When they turn to the campus library, they find new books on the shelves, but only 5,000 of 20,000 volumes recommended for an institution of this size. While large libraries may be found on the campuses and in the cities of the Wasatch Front, Blanding sits at the end of an intermittent stream of resources, with only an occasional plink, plink in the tin cup of acquisitions.

Thus the whole problem of doing meaningful course projects in the social sciences takes on new meaning. The last minute dash is not possible, where the wisdom of the ages can be distilled into a ten-page paper with copious end notes. Teachers feel both student and personal frustration when inter-library loans are late or do not arrive at all. The situation can be likened to when a reporter asked a general during the Vietnam War what his plans were, now that he was entirely surrounded and cut off by the foe. In effect, the general replied, "Hell! This is just what I wanted. I can attack in any direction and find the enemy."

Learning by Doing

So it is on the San Juan Campus of the College of Eastern Utah. Instead of depending totally on the library to reinforce the thinking of anthropology, sociology, and history, instructors encourage students to learn as social scientists—by doing. Two practical means, ethnography and oral history, are used to provide a first rate education for students without depending on traditional library resources.

Ethnography teaches the principles of anthropology and sociology by allowing the student to see the world through someone else's eyes. It is usually reserved for upper division or graduate level students steeped in the knowledge of the discipline. I use the technique as a class project in a basic cultural anthropology course to increase awareness. Rather than studying from books the lives of the bushmen of the Kalahari or the Inuit of Alaska, the students use fieldwork techniques to do original research in their own neighborhood. The initial step starts in the first class of the quarter and ends the day of the final. The students select cultural settings that are totally unfamiliar and then go out and learn.

Studying Cowboys

Take Bonnie for instance. When I announced an ethnography assignment in class, the thirty-five-year-old housewife and mother of three decided that she knew nothing about cowboys but wanted to learn.

Taking in hand her textbook, The Ethnographic Interview by James Spradley, she started to follow the outlined steps. Each week, Bonnie learned a new aspect of the process which included interview and questioning techniques, domain analysis, discovering cultural themes, and writing an ethnography. The crux of her efforts lay in understanding ideas and actions as they applied to a specific group of people.

Looking back on her experience, Bonnie said, "I think if I had any success in this project, it was because I didn't know anything when I started." She learned as much by error as success. For instance, she tried interviewing a cowboy in her

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home—it flopped; she struggled to find them during the spring—their busiest season; and she initially resisted the investigative process, believing she was the one educated, not the cowboy. But after two or three interviews, Bonnie started to hear a different language, the insider terminology of the cattle industry. She helped brand and castrate calves, listened to the men's attitudes, and asked questions in the heat and dust of the corral.

Coming from this experience was a taxonomy based on how ranchers viewed themselves and their work. What is the difference between a good and a sorry cowboy or between a farmer and a drugstore cowboy? Terms like "top-good-son-of-a-gun," "grafting a calf," "popping the brush," "picking up a hole," and "mothering•up," played across the pages of her report, as she looked at cowboys through their eyes.

Bonnie became a better person for her work. She now teaches middle school and insists that her experience has transferred to the classroom where she warns the children that, "Who is educated and who is not, all depends on which side of the fence you are standing." What emerged from her ethnography is a better knowledge of a group of people, a group she never would have met if she had depended fended solely on a library.

Another advantage in using this approach is its flexibility, since non-anthropologists can pick a topic they deem important. Not everyone has the time or interest to investigate an exotic cultural scene. The ethnography allows people to work close to home. Some of the student projects that proved admirably practical have involved research in a new work setting, with children, or with older people.

Navajos and Utes

For instance, Mary Ann did her student teaching in a special education classroom. The only requirement to be in this class was that the students had to be two years below the normal grade level or have severe learning disabilities. Nineteen Native Americans—half Navajo, the other half Ute—comprised this particular collection of pupils. Neither group appreciated the other. Mary Ann sought to understand the cultural setting, which she described as "explosive."

By the end of her field study and teaching experience, she had unearthed the roots of tension. Part of the problem arose from the parents' attitude towards the other group. In the past, Navajos and Utes shared a rocky history of tension and exploitation, punctuated by conflict and competition in the Four Corners area. Part of the problem lay in the fact that not one of the children came from a home where both mother and father resided, but instead aunts and grandmothers usually raised them. Part of the problem came from being non-Mormon in a predominantly Mormon community where it was easy to feel left out.

But all of them craved love and attention. One child asked, "Do you tell your little girl that you love her every night?" Another saw an airplane that prompted the comment, "Some day my mother is going to come back and we are going away together." By the time Mary Ann completed her project, she understood better why the Navajo and Ute children felt a pent-up rage that manifested itself in screaming, fist fights, and low achievement. Although this scenario does not thread through the lives of many Native Americans, in this particular setting, it was the norm.

Examples of other projects include a father's analysis of children's perception of God, a Navajo man learning about traditional deer hunting practices, the insider's view of an air traffic controller, and the terminology of a Navajo medicine woman

who works with plants. Each of these experiences spoke to a different aspect of the San Juan Campus environment.

As a teacher, one of the major obstacles to overcome is opening students' eyes to possibilities. My chin dropped eight inches when a woman in Monument Valley told me she could do the project if she lived in Blanding where it was "exciting" and filled with variety, but not in her community. I do not know if she realized that dozens of anthropologists migrate from cities to the reservation each summer, like lemmings to the sea, to do ethnographic work. It took time to convince her that there was a multitude of opportunities in her own backyard.

Some teachers question whether our students obtain the necessary breadth of exposure to different cultures, so desirable in a survey anthropology or sociology course. Indeed, Alfonso Ortiz, a Tewa Indian anthropologist, once characterized sociologists as "the American middle class contemplating its navel." Does local ethnography lead to the same thing? I do not think so. As a course project, this approach in no way replaces the rich investigation of cultural institutions through case study. That is what class discussion and outside readings are for. But if the goal of a project is to expose students to how anthropology works, to help them do original thinking and critical analysis, to get them excited about how other people organize their lives and thoughts, and to better understand their own community, then ethnography stands as an eminently practical tool.

Oral History

The second means to decrease dependence on libraries and get students into the community is oral history. At the outset, one should recognize that memory is a selective process comprised of perception, fact, and ego. All of these must be weighed by the interviewer, who searches more for impressions and anecdotal material than absolute recall. Microfilm, archival holdings, newspapers, journals, letters, photographs, and books all need to supplement the interview. On the other hand, what could be better than to learn history from someone who experienced it?

At the San Juan Campus there are certain courses such as Utah, Southwestern, and Native American History, as well as Community and Family History, that are obvious candidates, though there are other classes in which this approach can also apply. A small Booklet called An Oral History Primer by Gary L. Shumway and William G. Hartley, provides an inexpensive, brief, step-by-step introduction to the interviewing process. Chapters include helpful hints on preparation, interviewing, transcribing tapes, and writing.

With a minimum of six sources required for an eight-to-ten-page paper, students usually conduct a number of interviews before the process is complete. It is a creative experience because they must first know something about the subject, formulate intelligent open-ended questions, and then follow leads that arise during the conversation. Even after the interview is over, the selection process continues to define what is most significant.

There are some obvious similarities between ethnography and oral history. Once again, the law of the harvest rules, confidential relationships with informants are important, and analytical mind is a must. However, a major difference between the two techniques is that oral history is not as devoted to culture-laden vocabulary to reveal masked values and cultural themes. The emphasis, instead, is on capturing stories that illustrate the importance of events. Leslie Marmon Silko, a Laguna author, expressed this reality in Ceremony: "I will you something about stories; they aren't just entertainment. Don't be fooled... You don't have anything if you don't have the stories." (p. 2)

All of our experiences, all of what we teach, can be explained through stories. Their clarity, their ability to instruct, entertain, and recall, make them a primary means in understanding not only what was important in the past, but also the present. The stories of oral history can provide the grist for critical thinking.

If the measure of success lies in the students' response, then local history is gratifying. Consider the following examples, starting with David, who combined oral interviews with microfilm research to study the development of local law enforcement. A month after the course paper was graded, he and his wife were still doing research on

the topic because—gasp— they actually liked doing it. Mark became so engrossed in his study of the lives of women in a mining camp, that he spent over twenty hours in interviews and $150 out of his pocket, though like many students, he struggles to put food on the table for his growing family. Corrine, an older woman, discovered the history of a community that died out sixty years ago and was all but forgotten. She now possesses the reminiscences of some of the first and last settlers of this place called Torb. Then there was Jody with her flair for writing and an inquiring mind. She wanted to learn about bootlegging during the Roaring 20s, and so she started like a bloodhound on the trail of moonshine stills in the canyon country. Willing ghosts came out of the closet and told hilarious stories of cops and robbers trying to outwit each other. Jody went on to have her work published in the Utah Historical Quarterly, as did Tom with his article on early justice in San Juan.

On a more personal level, Clifford returned from his first six months of upper division work at the University of Utah. He told of how grateful he was that he had interviewed his grandfather, an old Navajo man, because with his death, all that was left behind were those tapes and the grandson's memories. Or what about Cora, who learned while doing research, that her great, great grandfather, a local headman in the Navajo community, was a brother of Manuelito, the last full-fledged war leader of the Navajo Nation. Talk about history building ethnic and family pride; it took days before Cora again touched the ground.

Local History

One tool that the students on the San Juan Campus have for preserving this heritage is a local publication called Blue Mountain Shadows. Funded initially by a grant from the Utah Humanities Council, this magazine is now financially self-sufficient, has a circulation of about 1200 readers, and will soon publish its eighth volume. Contributors come from all walks of life, ranging from high school students to university professors, from non-writers to professionals, and from those who lived history to those just interested. Many college students have printed their work there and are paid by the page, though personal interest and gratification are by far the most important motivating factors. They express pride in seeing their article appear, while the editors appreciate the variety in topics which include the development of the sawmill industry on Blue Mountain, the early struggles to construct an irrigation system in Bluff, the problems of early homesteading outside of Monticello, or older Navajo beliefs about the first car they ever saw.

Local history, like local ethnography, has a way of making people more tolerant and understanding. We need to encourage our students to step beyond the walls of the classroom, beyond textbook theory, and meet community members on their ground, whether it be the dust of the corral, the dark of a sweat lodge, the red mud of an irrigation ditch, or the old pine chips of an abandoned sawmill. Perhaps Ralph Waldo Emerson said it best 150 years ago, when he wrote,

> *Books are for the scholar's idle times, When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings. . . Colleges, in like manner, had their indispensable office to teach elements. But they can only highly serve us when they aim not to drill but to create . . . and by concentrated fires, set the hearts of their youth on flame. (From: "The American Scholar," Selected Writings of Emerson, New York: Random House, 1950, pp. 50-52*

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Is the Curriculum Dead (or Just Comatose)? Humanities Course Options for Community Colleges

Michael Kowalski

If there is one area in need of improvement in Utah Community Colleges, it is the area of curriculum diversity. In the seven years I have taught at Snow College I have seen only two new courses added to the English Department curriculum: Intellectual Traditions of the West (an honors, humanities class) and Bible as Literature. Equally distressing is the fact that the one class created to address this problem (English 24OR, Special Topics in Literature and Culture) has only been taught once in the last seven years.

I could speculate on the causes of this stagnation. Booming student populations have forced concentration on transfer-ready general education classes. Increased work loads leave little time to create new classes. With the exception of slightly higher numbers of older and returning students, there has been very little change in the demographic make up of the student body, so one might assume what was good enough for the student of tne 1980s is equally fine for the freshman of today. Administration seemingly places no value on innovation or diversity, so why should the faculty member?

And particularly in Humanities those "new" programs that have received funding from the National Endowment for the Humanities (for better or worse) have had to pledge allegiance to the classics, those Eurocentric works of enduring value. For example Snow College received money in the '80's to create an honors program the center of which is ITW, Intellectual Traditions of the West, an interdisciplinary humanities class in which students read the classics, The Odyssey, The Inferno, Utopia, Candide, etc. Similarly Utah Valley Community College developed its "Fostering Coherence Through the Humanities Program" with an interdisciplinary ethics and values core course. Once again the emphasis is on classic Western authors and works: Aristotle, Kant, Mill, Conrad, Dostoevsky, The Bible, and the Federalist Papers. In all fairness, both humanities programs try to expand beyond the traditional Western perspective: ITW includes Bernal Diaz, The Conquest of New Spain, and UVCC includes Children of Hiroshima by Yass and The Koran.

Curriculum Recommendations

The simple truth remains at very little new or different is being taught by Humanities Divisions throughout Utah. Before considering what might be done to remedy the situation, I would call your attention to several curriculum recommendations made by the American Association of Higher Education in Seven Principles for Good Practice

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in Undergraduate Education. Under "Curriculum" in the "Institutional Inventory" the AAHE recommend courses with field experiences, "programs which help them (students) appreciate cultural diversity" and "cluster courses" which help students see "relationships among the subjects they study" (6). If we agree that courses with cultural diversity, with active learning, and with connections beyond the discipline are those best suited for the students of the `90s, then we should be thinking and creating new courses along these lanes.

Some conservatives in higher education ace still fighting the dragon of diversity or "multiculturalism." Indeed on some campuses being "politically correct" and espousing the causes of feminists and minorities has threatened the ideal of open debate; some see the trend as a reverse McCarthyism. However as Barbara Ehrenreich notes in her April 8 Time magazine essay, "Teach Diversity - with a Smile," "The conservatives ought to realize that criticisms of the great book approach to learning do not amount to totalitarianism. And advocates of multiculturalism need to regain the sense of humor that enabled their predecessors in the struggle to coin the term P.C.. years ago -not in arrogance but in self-mockery. Beyond that, both sides should realize that the beneficiaries of multiculturalism are not only the "oppressed peoples" on the standard P.C. list. The "unenlightened" -the victims of monoculturalism- are oppressed too, or at least deprived. Our educations, whether at Yale or State U, were narrow and parochial and left us ill-equipped to navigate a society that is truly multicultural and is becoming more so every day.

Some Alternatives

So what are the alternatives? How can multicultural, interdisciplinary courses work into a Humanities general education program? In November of 1990 I attended the Pacific Western Division Conference of the Community College Humanities Association. The conference theme was "Humanities in the Community College: The Curriculum of Inclusion and Diversity for the 1990's." Included in the conference were presentations on the following courses:

Humanities 102 East/West. Two instructors at Glendale Community College argue Oriental versus Western attitudes in five areas: literature folklore art history, philosophy and science.

Peace Studies. At both Lane Community College (Eugene) and Mt. Hood Community College (Gresham, Oregon) courses in Peace Studies investigate issues on the international, national, and local level. The class teaches moral decision making, conscience formation, and "peace across the curriculum."

The Age of Technology. Using the PBS video series and text book, Connections, instructors at Mt. Hood Community College formed a composition credit class on how technology shapes our lives and creates ethical dilemmas including questions of genetic engineering and organ transplants.

Literature of the Vietnam War. This class at Mt. Hood includes both Vietnamese and American writers for and against the war. It provides opportunity for historical and cultural as well as literary analysis.

The Evolving American Culture. This three course per term sequence at Chemeketa Community College (Salem, Oregon) links history, literature, and film by themes. In the Fall Quarter the theme of illusion and reality connected History 201, the Exploration of the New World, with English 253, early American literature, and with Film 255 including The Last of the .Mohicans, The Scarlet Letter, and Moby Dick.

Connections: Individual and Community. This nine unit interdisciplinary studies program at Pasadena City College combines Philosophy, English IA, and History. The three courses share eight common texts including: Plato's Trial of Socrates, Walker's The Color Purple, and Doi's Anatomy of Dependence. Each course is team taught; Philosophy teams with Political Science, History teams with Literature.

Planet Earth: Issues and Controversies. Saddleback Community College (Calif.) offers a team—taught class with four themes: Cultural Sensitivity, Ecology, Peace, and Utopia. For each theme they have fiction and non-fiction readings, a simulation game, guest speakers and films. For example under Utopia the class reads Halenbach's Ecotopia and Vonnegut's Cat's Cradle; they watch

Woody Allen's Sleeper and do a simulation in which they leap thirty years into the future and describe the new world. Students are then challenged to sketch the changes needed in each decade to arrive at their utopia. The class also produces and edits a school-wide magazine with writings on cultural diversity.

While I do not believe in a "monkey see, monkey do" approach to curriculum modification, I do believe in interdisciplinary, clustered courses which emphasize cultural sensitivity and active learning. Courses like English 240R, Special Topics in Literature and Culture, should be offered every quarter with every instructor or team paid for summer planning and development. Last year at Snow College Steve Peterson's 240R Literature of the Environment class backpacked into the Escalante Wilderness. Successful as this was, imagine how rich the class could be if Steve teamed up with a botanist or geologist for lectures and trips. The world's agenda in the 199O's is not the agenda of the 1950's and neither should be our curriculum. As Constance Carroll, president of Saddleback College, has written,

> *"It is no accident that course content in the humanities has for so long been grounded solely in the European cultural tradition, since the content was selected by individuals who have been educated in and brought up in the established monoculture of the nation. Growing attention to both faculty and curricular diversity is long overdue and can only result in healthier staffing patterns, a more balanced collegiate environment for students and a richer, more culturally relevant curriculum for the 1990's and the next millennium."*

Adjunct, Not "Add Junk"

Brenda Bensch

As I exited the Technical Building on the Salt Lake Community College campus with a group of students one sunny fall afternoon, the conversation turned to the use of adjunct faculty.

"Add Junk faculty," the young girl next to me said.

"Aren't they the ones who don't have their bachelor's degrees yet?"

I have served as an adjunct faculty member on that campus for five years now. I have had my master's degree for over twenty years, and have taught in the high schools and colleges of Utah for twenty-nine years.

"That's adjunct, dear, not add junk!"

Unfortunately, this is a frequent misconception on the college campus today. I have to laugh at Webster's New Universal Unabridged Dictionary's claim that adjunct means "something added to another thing, but not essentially a part of it." I couldn't have said it better myself! What are the traditional and current roles of the adjunct faculty member on the two-year college campus? What are the benefits, difficulties and advantages associated with adjunct faculty?

The fact is, by the inclusion of adjunct faculty members on our Utah campuses, we add more than classes—we add class. If we are to celebrate excellence in the classroom, adjunct, not junk!

Traditional Roles

Traditionally, the role of adjunct faculty was to teach one or two courses in their specialty—for instance, a lawyer might come on campus to teach a law course, medical personnel for nursing course and so on.

One department chair said, "I don't even remember adjunct faculty fifteen years ago!" Now, of course, we are everywhere.

Filling the Staff Gap

In developing a broader general education program, adjunct faculty are increasingly used to meet the needs of each department. During fall quarter of 1989 at SLCC, there were 25 sections of a basic Communications 110 class and over 40 sections of one English course. Adjunct faculty are increasingly used to fill the staff gap for core classes.

Across much of the United States, the ratio of two or three adjunct to one contract position is common in community colleges. However, some departments have more, some fewer: Dixie College is in the enviable position of having 70% contract, and only 30% adjunct faculty. My department at SLCC ran a deplorable thirteen adjunct faculty to two full-time in the last school year.

According to Robert Beebe, Assistant to SLCC's Business Vice President, "A community college responds to community needs." And now judging by the words of Dr. K. Patricia Cross, keynote speaker at the Fourteenth Annual Utah Community College Conference, the community college must help to create that very community!

It is the job of the college to find the right person for the job at hand. Years ago, Utah Trade Tech offered approximately 78% vocational programs and 22% general education. With the phenomenal growth of the renamed Salt Lake Community College, we are nearing a 50/50 ratio, with a staff ratio of 34:1. All other state colleges had lower student ratios in 1990, though Utah Valley Community College not by much—others by almost half. Beebe says we will level out as we find our niche, our position, in the community.

As we find that niche, adjunct faculty are

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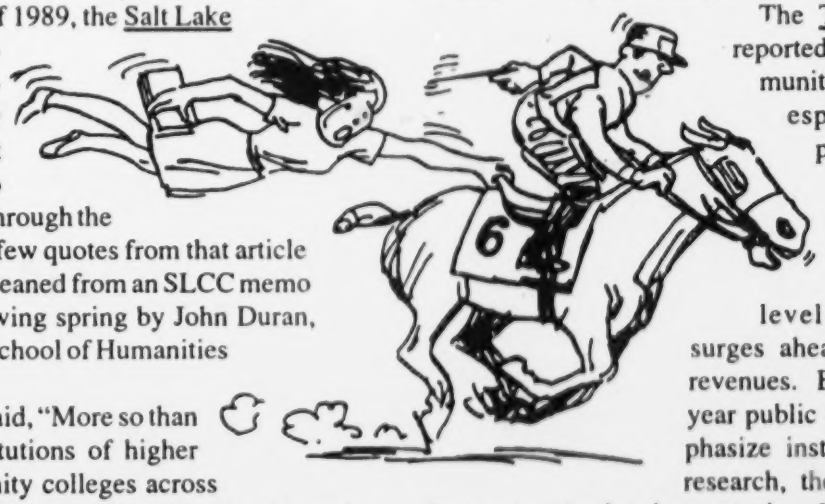
picking up more and more general education courses, either unwanted by the regular, full-time contract faculty, or courses uncovered because of sheer numbers.

Seeking Its Niche

Every community college in this state is seeking its own niche. As times shift, so do the needs of the communities we serve. Bill Fowler, Dean of Students at Dixie College, claims there is a slowness of movement at his institution. The faculty is very close—family, really—and takes the time to foster institutional loyalty to plead one another's case. With their record of 70% of faculty on a full-time contract, as they locate outstanding adjunct faculty members, they push to make them part of the full-time staff. With this sense of togetherness, we'd have a difficult time contradicting his claim that their students receive a quality education.

In the spring of 1989, the Salt Lake Tribune ran an editorial entitled "Celebrate Community Colleges." Look at the contribution to our communities through the juxtaposition of a few quotes from that article with some gems gleaned from an SLCC memo sent out the following spring by John Duran, then Dean of our School of Humanities and Sciences:



The Tribune said, "More so than other public institutions of higher learning, community colleges across the country tend to cater to female, minority and handicapped students. They also serve large numbers of older, part-time students who support themselves and their families. It's common to see women students preparing for jobs after divorce or a husband's death."

The Dean's memo reported "A vast majority of SLCC students are non-traditional students... average age, ... single parents trying to prepare for employment.. .workers trying to upgrade their skills. Eighty percent are employed full - or part-time. Helping these students get an education reduces the need for unemployment, welfare and other social services, and is an investment in Utah's future trained workforce."

Then the Tribune said — two years ago, remember? — "SLCC, for example, enrolled fewer than 1,000 students in 1963 but now serves more than 10,000." And one year later? Duran told us that, as the fastest growing college in the state, we had a total headcount of over 13,000. With 1700 new students that fall quarter alone, we had "the equivalent of a Snow College dropped in the middle of the campus"! And this year has brought additional growth. We also service 20% of all minority students and an astonishing 1/3 of all handicapped students in any public or private college in the state-and these figures did not include the "500 minority students or 2000 disadvantaged students served at the SLCC Skill Center." As Dr. Cross noted, "Every under-represented group of a few years ago is over represented in today's two-year colleges.

The Tribune also reported that "Community colleges are especially important to the state now, as the demand for college-level education surges ahead of public revenues. Because two-year public colleges emphasize instruction over research, they're simply cheaper to attend and operate than four-year colleges."

Every two-year institution in Utah is performing a vital service for its surrounding community, and a significant proportion of the service is supplied by adjunct personnel.

One quarter, just over two years ago, I was asked if I'd ever taught the technical writing course. No, I hadn't. Could I? Certainly. Starting tomorrow morning? Why not? Then I asked for the name of a full-time contract person teaching that course, as a resource. Not a single full timer was then teaching the highest level writing course in the department!

Benefits

The benefits of adjunct faculty to the state, school and community are many.

Education in Utah always claims to have problems which need to be solved with money—nonexistent money, according to many legislators. How do our colleges cope with the constant financial crunch?

One way is by using adjunct faculty members.

Here is a tremendous savings to the state. Adjunct faculty are "part time," and therefore typically receive less than half the salary of contract personnel. Further, they do not cost the state in terms of retirement, insurance or other benefits. At least one adjunct teacher has suggested that access to benefits, even if paid for by beneficiary, would help the plight of the part-time faculty.

Dr. Beebe stated, "You can get your job done when there is no money for a full contract. You do what you have to do better than you could without them. In fact, you wouldn't be in business without them!"

A letter to the editor in The Chronicle of Higher Education was headed "Part-timers lack the means to alter their lot," and asked "Why should administrators give more pay to people who are willing to work like draft horses without fair or adequate compensation, without benefits, offices, contracts, supplies, titles, or respect? Especially when behind each of us willing sloggers stands a long line of volunteers for the academic underclass."

This poor, disgruntled adjunct member later answered the proverbial "If you don't like it, why don't you get out?" with "as we all know, economic conditions often warrant one's remaining in a job which does not fairly reward or ethically regard employees. Furthermore, it is a commonplace of our time that family considerations often combine to restrict one's geographical possibilities."

Ah, yes! The benefits to the state! The benefits to the college!

We adjunct faculty do provide flexibility in course offerings and scheduling. Karen Lundberg, Division Chair over Communications and Social Sciences at SLCC, cautions that's just "an economic fact of life." Especially in the developing of new areas, new offerings. Where will a developing area grow the most? What new courses will need to be added? Toss an idea out to an adjunct member, see if she can make it fly. If it doesn't work, you may drop the idea next quarter... or even drop the adjunct teacher. Adjunct faculty give you the chance to try different things.

What about quality? Credentialing of all faculty members has changed with the advent of the community college concept on our Salt Lake campus. The change has meant higher quality transcripts and higher quality academics by employees throughout the college. On our campus, teachers, both contract and adjunct, are being required to hold at least a master's degree in the field they are teaching. Loretta Walker, SLCC Communications Department coordinator, says this means it is difficult to determine whether you have a contract or adjunct teacher, based on what the students seem to be learning. The large portion of the teaching load being handled by adjunct faculty members, she says, is of excellent quality.

Attitudes

With our change of focus to a community college, I am beginning to perceive an attitudinal change toward adjunct faculty members, if not a functional one. Still used to cover classes unwanted by contract people, adjunct teachers are at last finding more acceptance of their ideas in terms of revising curriculum and having a voice in programs and policies.

Administrators

Administrators across the state have let me know they are thankful, appreciative, grateful for their adjunct staff. "They staff the majority of my classes," Lundberg said. The feeling seems to be that the majority of administrators respect and appreciate our contribution, finding that we are "every bit as capable and competent as contract people." We are perceived to be, not just cost-effective, but classroom-effective as well.

How sad that the perception by some of the adjunct faculty is still that administrators see us as necessary, but they are "unwilling to pay," and they "devalue" us.

Contract Personnel

Instructors have varied views of, the adjunct. One of the biggest problems is that few of them know us. As one teacher expressed, "It's hard to get to know them when they're in class... and then they leave!" Some look on us as necessary evils, the "bastard children" of the department. One adjunct member said, because of our economic placement, "We are the lower class on campus, and our credentials don't mean diddley squat!"

I was surprised to hear, while speaking to officials on Dixie's campus, that we were occasionally viewed as a threat — particularly by some of the tenured teachers. "How can this be?" I thought. "I'm the one that's part time — you're sitting there with a protected, full-time contract!" But, if the word spreads about how wonderful a particular teacher is... and it's not the contract teacher... well, I suppose...

And Dean Tim Bywater of Dixie College pointed out that contract personnel may perceive money going into the pockets of adjunct faculty as coming out of their own pockets—a serious threat, considering limited funding!

Like a breath of fresh air, I heard about the high standing of adjunct faculty on CEU's campus (or is the grass just greener?). One of the English instructors shared with me the fact that highly qualified community people came on to their campus to teach at night. For instance, a local psychologist came to teach psychology; and a philosophy course was being team-taught by the President of the College and the editor of the local press.

Many of the problems seem to center around communication. If that communication problem between contract and adjunct faculty can be more effectively addressed, the level of acceptance by the full time faculty might also be enhanced. A big step in that direction has taken place in Salt Lake. A recently hired writing specialist in the English Department works to coordinate the writing efforts across campus. The effects were being felt almost immediately after his appointment. And a full-time contract position was created to cover those technical writing classes too.

Students

Students around the state typically do not seem to have a problem with adjunct faculty. First, they generally don't know which are adjunct and which are contract. When they do know, they seem to like adjunct faculty, though some may feel they don't have enough access to their part-time, officeless instructors. There seems to be a healthy respect and good image associated with the adjunct team member.

And the smaller the campus, the greater the appreciation: CEU reported that students were "thrilled with adjunct faculty" because they meant more frequent offerings and added flexibility in scheduling. More electives are possible when you can find qualified personnel. And adjuncts are often offered full-time, tenure track positions to induce people to stay in the smaller, out-of-the-way community.

Student attitudes, said Loretta Walker, are "determined by that instructor in the classroom—whether contract or adjunct."

If this is the case, we should be in good shape. David Henson, Coordinator of SLCC's English Lab, and an adjunct instructor, said "We're like Avis—we try harder." As a result he felt most students feel adjunct faculty members are recognized by students as doing their jobs and doing them well. If students happen to find out what the part-time teachers are paid, they are appalled, and very much "support the teachers in their plight."

Difficulties

There are, of course, difficulties in dealing with large numbers of adjunct faculty. We are slow in giving recognition for their contributions, the value they bring to our campuses. While there is some recognition, it is not enough, nor is it gaining as fast as it should.

Another problem for adjunct faculty members is that there is no guarantee of consistent quality across classes. Adjunct faculty are rarely on campus all day, have no offices, and in fact no central meeting place where they can consult with students or faculty. Faculty Associations, and even the Northwest Association of Schools and Colleges, have accreditation concerns.

The problem of availability has been alluded to. Some administrators think it would be "nice" to be able to pay adjunct to be available for consultation, as they recognize it is difficult to expect them to be on campus without any compensation.

One administrator acknowledged, "There is not the same professional commitment from many of the adjunct faculty as there is from the full timers. But this is not a negative statement. How could there be, when they can't be there all the time, aren't paid for extra time, and so on?"

Advantages

Surely there must be some advantages. And there are. Many of them. There is the diversity of experience. Many adjunct faculty members are currently working in industry. Trough their involvement, the campus can pick up expertise in multiple areas. The eclectic experience of drawing on many people from all parts of the country brings a vitality and flexibility to the curriculum, and a whole set of new ideas, theories, experiences and ways of relating to students.

Dean Fowler said that, since most adjunct people could make more money out of state or in the secondary schools, they are obviously willing, excited, desirous of teaching. That vitality infuses the campus with new ideas.

Bob Beebe points out that the greatest asset may be currency. That accountant, just off the job, gives you "the reality check" concerning the latest in methods, equipment, and the work place.

Utilizing Adjunct Faculty

I would suggest that we celebrate excellence in the classroom by better utilizing and appreciating adjunct faculty members. Colleges of Utah:

Try out new kinds of courses.
Develop suggested programs through the use of adjunct faculty.
Update particular, specific fields.
Find a way to include adjunct faculty in a benefits program.
Put adjunct on contract:
Spell out more active involvement.
Use contracted adjunct in an advisory capacity.
Give them committee involvement.
Allow them an input process.
Utilize their currency.
Assign adjunct to curriculum writing committees.
Allow them to contribute ideas for text selection.
Give them a voice in selecting contract faculty (Now, there's a radical idea!)

What did Webster say? "...adjunct — something added to another thing, but not essentially a part of it." Wait a minute! Here's a different listing: "adjunct — added to or united with"! I like that!

Adjunct? Adjunct, and you add excellence in the classroom. Adjunct, and you add quality, and service, and productivity—not a bad theme for the emerging community college campus!

The Authority of Experience: Learning In the Introductory Women's Studies Course

Linda E. Peterson
Kobi Gwinn and John Stringham, Student Writers

Instructor's Introduction

By turning the academic lens directly on the experiences of women, Women Studies, as a discipline, analyzes commonly held beliefs about femininity and masculinity, beliefs that often subjugate women. As a practice in the community college setting, the introductory women's studies course takes as its starting point the assumption that students are frequently angry and confused about the roles society has assigned them; it then asks them to implement a feminist methodology to discover the source of these often unstated cultural notions. When students integrate their frustrations into a framework of intellectually rigorous readings and assignments, when their experiences become, in effect, a class text, students come to see that what they thought were private and individual problems are often determined by a larger, male-dominated cultural dynamic. As students become increasingly adept at this integrative process, they also learn to trust the authority of their own experience. Their deepened trust and awareness leads to a renewed commitment to self, professional goals, and new visions of community.

Introduction to Women's Studies at Salt Lake Community College attracts women and men with diverse backgrounds and professional interests. While most of these students, who range in age from twenty to fifty-four, take the course for humanities credit, a significant number enroll solely because they believe it has professional and personal relevance. All feel that a special sensitivity to women will make them more competent in their chosen careers such as social work, teaching, graphic arts, psychology, philosophy, nursing, exercise and sports science, journalism, and women's studies. In two informal surveys I found that the personal reasons for taking the course vary almost as widely as the professional: all desire self-knowledge and personal growth; some seek to take a critical look at how social structures of gender, class, and race affect their daily lives; while others wish to refine their analytical skills and fill in the gaps created by a traditional curriculum. As one woman asserted, "I've been longing for a course that would offer substantial academic information concerning the forgotten half of 'humanity' —my half." With motivations as powerful as these, it is not surprising that students are at least as deeply invested in absorbing modes of analysis and learning as they are in performing well for a grade.

As early as the first curriculum proposal, Women Studies was a collaborative project at Salt Lake Community College. This commitment to the value of collaboration in turn shapes the syllabus and seeks to break down traditional barriers between students, students and instructor, and the classroom and the outside world. Because students are required to work together in presenting formal class discussions and final projects, they soon begin to collaborate spontaneously. It becomes natural for students to share materials, ideas, and experiences; a spirit of respect and cooperation emerges.

Students' Perspectives

We were required to participate in two formal collaborative presentations: lead a class discussion and design a final project. As often as students cringe at the thought of leading class discussion, having to team up with and rely on

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another student worked to further trust and respect within our class. Each team chose one essay from those previously assigned, dissected its contents, and took equal responsibility in presenting the material. Through this process, we not only learned from each other's varied interpretations, but also that it was all right when neither of us understood some aspect of the essay. If this happened, we formulated questions for the rest of the class to consider, which in turn triggered thoughtful class discussion and greater group awareness. From these exercises emerged a growing respect for the knowledge and intellectual capabilities of our classmates.

Out of this respect for each other, we again chose teams, formulated original ideas, submitted proposals to our instructor for feedback, and then prepared and presented final projects. These presentations provided an outlet for energy accumulated throughout the quarter and allowed students to demonstrate individual interests with their own project designs. Importantly, it also served as a catalyst for significant creative self-expression. Projects included: a portrait of famous black women writers, an examination of stereotyping and gender classification in advertising aimed at both children and adults, the presence of sexism and gender roles in children's books and how they affect young readers, a history of how patriarchal culture has defined women's fashion, and an analysis of lyrics sung by popular female vocalists. The variety of media that the students implemented exhibited their creative range—collages, filmed interviews, video compilations of television ads, reading samples, and a selection of musical recordings. Although the assignment required only a twenty-to thirty-minute presentation, students filled the entire class period and beyond with pertinent information and discussion indicating that they had been perfecting these projects for the better part of the quarter.

The course readings created a theoretical bedrock that supported self-examination and scholastic exploration. Working primarily with our textbook, Issues in Feminism: An Introduction to Women's Studies (Ruth), we read essays by theorists such as Simone de Beauvoir, Gerda Lerner, Friederich Engels, Virginia Woolf, and Adrienne Rich. We began practicing close analytical reading with an abstract of a section of de Beauvoir's The Second Sex. We then turned our analytical eye to a broader field—popular culture in the form of the movie Working Girl. After viewing the movie together, we discussed the stereotypes and ideologies that perpetuate the boundaries between

classes and genders. This discussion led us to ask new questions: for example, why was every male placed in a high-power position while every female, save the wicked Catherine, was plopped behind a computer screen and made to sound illiterate? In short, by paying close attention to details we learned to distinguish between the reality of oppression and the superficiality of Hollywood. Out of this we each formulated an original thesis for a formal written critique of the movie.

Having examined something external to us, we then applied these analytical methods directly to our own lives in patriarchal culture. The integrative paper asked us to choose a past personal event, whether seemingly insignificant or obviously painful, and analyze it in the light of one of the theories we were reading. Through this assignment we learned how to assess our experiences, understand their impact, and see them in relation to often oppressive social structures. This clarified the true source of confusion and frustration,

released individuals from self- denigration, and enabled them to hold appropriate parties responsible. For example, one student, recently divorced, wrote about being denied an apartment because, in the landlord's opinion, she would be "unreliable" without her husband's income. As much as she had resisted this notion at the time, during the writing of the paper she learned that she had in fact unconsciously accepted this inaccurate and destructive definition of her character. Thus a carefully structured intellectual exercise promoted self-awareness even as it honed analytical skills.

In the exam, a written essay, we synthesized course readings within the context of current public discourse about feminism. In a recent Newsweek column designed for independent commentary, Kay Ebeling, a freelance writer asserts in her essay "The Failure of Feminism," that "feminism gave men all the financial and personal advantages over women," because feminists misled women into believing they could be independent. According to Ebeling, "feminism [is] the Great Experiment That Failed, and women in [her] generation, its perpetrators, are the casualties." Needless to say, her ideas sent the class into apoplexy. The class wrote powerful responses wherein we contended that while women have, indeed, often been casualties, they have hardly been the "perpetrators" of their own oppression. Arguing from various theoretical perspectives, students explained how patriarchal structures are the true culprits. Many of the class's ideas became public discourse themselves when one student published her essay in our campus newspaper. In so doing she demonstrated what was true for everyone in the class: each had learned to trust his or her own authority enough to take a public stand.

While all of the assignments called upon students to integrate aspects of their own lives with the ideas put forth in the reading, general class discussion and journal writing were the key elements in the integrative process; they provided time and space for informal practice at understanding personal experiences within a larger context. The instructor recognized the need for spontaneous discussion of personal concerns and often let it take precedence over formal class structure. This recognition was an integral step, first, in learning to value our own insights and, second, in seeing the interrelationships between public and private domains. The lively give-and-take of these discussions resulted in an ongoing reassessment of our own value systems.

As enlightening as class discussions were, journal writing established a forum where students could more thoroughly address private issues as well as formal course content. We were asked to write three different types of journal entries—diary, notebook, and integrative (Berry and Black). Diary entries provided an opportunity for intimate reflection; notebook entries required summaries and critiques; and integrative entries encouraged the synthesis of personal experience and academic work. As we wrote from these various positions, the journal became the concrete manifestation of the course's central pedagogical aim—that we would recognize experience as a vital, authoritative text.

We began to identify our own authority through the discovery of how completely the social and the political are woven into the personal. This discovery led to some unsettling disruptions in our views of the world and the subsequent restructuring of those views. Feeling insecure at times, we were naturally compelled to seek reassurance and clarification; as a result the class became more personal. "Personal" came to include trust, a sense of safety within the classroom, and an openness not usually found in an academic setting. Learning thus became a collaborative, interpersonal enterprise.

Such group interaction consequently established trust as the core element in the class. The complementary modes of trust - of self and of classmates—allowed us to exchange our ideas and misconceptions, and accept the validity of our experiences. Because we respected rather than ridiculed each other's opinions, a non-competitive atmosphere evolved. The instructor participated in every aspect of this exchange with a keen awareness of students' needs, a willingness to acknowledge her continued learning, and tactful reminders of the larger societal dynamic. This non-competitive, reciprocal arrangement assured a level of safety uncommon in most classrooms.

Also uncommon was the impact this course

had on our academic performance, our professional goals, and our personal lives. In this class, we learned not only how to question but also why it is imperative to challenge accepted structures of knowledge. We have carried this into other classes where we are less likely to be passive receptors of given truths. The course exposed us to wider career options and encouraged a deeper commitment to our professional objectives. Some began to see a clear path to their goals, others to consider advanced degrees in a variety of fields including women's studies. All have expressed a commitment to women's issues in whatever professions they choose. This increased clarity about the future bespeaks a new level of self-confidence and the sense that we can and should make an individual impact on the world.

Instructor's Conclusion

The results of this first introductory class has reaffirmed my original belief that any women's studies curriculum at the community college level must attend to the affective realm.

My experience in teaching composition, communication, and literature for the last six years has led me to believe that beginning anywhere but with an integration of the personal and the theoretical would be a great disservice to students. I committed myself to this project because over the years I have met so many women and a few men—"displaced homemakers" and "single parents" as they have come to be categorized and dehumanized by the jargon— who, when I raised women's issues in the classroom, inundated me with questions, questions that simply were not being answered with any degree of thoroughness by existing curriculum. In virtually every case these students were deeply confused because they had played out their patriarchal gender assignments—wife, nurturer, breadwinner—with great dedication and had nevertheless been left behind, betrayed by a power structure they thought was going to protect and reward them. In taking on these role assignments— unconsciously as most of us do—these students had surrendered their own power and authority. Below the surface of most of their classroom comments were two large questions: how did I end up in this spot, and how can I now begin to trust myself to make better choices? With such questions, ultimately personal and political at one and the same time, it seemed to me that it was absolutely essential that students be given an academic forum wherein they would be encouraged to find their own answers and equipped with the skills to do so. Introduction to Women's Studies has become such a forum.

Of course the class has attracted a wider variety of students than I originally expected. I still find, however, that students want to confront the basic questions about the interrelationships of sexism, racism, class elitism, and homophobia in their own lives and the larger cultural life. I see personal experience as the starting point in the construction of a more encompassing understanding and vision. But this is most emphatically not a simplistic self-help course or credit for a raised consciousness. To stay only with the personal would be to do a great injustice to students. It is through more fully understanding their intersection with larger cultural forces, through placing the personal within the cultural, that students come to see the profound cultural asymmetries—gender and others—that govern their lives. I have seen how this insight, combined with the intellectual success as its source, has begun to help my students shape new visions of their abilities and of their futures. Shaping new visions, encouraging new levels of self-confidence is what community colleges do best. For this reason, I believe that introductory women's studies courses are essential to the community college curriculum.

Endnotes

1. This paper was a collaborative effort from the start. The members of fall quarter's (1990) Introduction to Women's Studies met twice to discuss the content and organization of the paper. The three writers then worked together on every aspect of the writing.

2. Ruth, Shiela. Issues in Feminism: An Introduction to Women's Studies. Mountain View, California: Mayfield Publishing Company, 1990.

3. Ebling, Kay. "The Future of Feminism." Newsweek 19 Nov. 1990: 9.

4. Berry, Ellen and Elizabeth Black. "The Integrative Learning Journal." Women's Studies Quarterly 15 (1987): 59-64.

Hypertext in the Learning Environment

Christopher G. Jones and Daniel E. Masterson, Jr.

Pacific Telesis Corporation included an alarming graph in its 1987 Annual Report to Stockholders depicting growth in the world's information (Figure 1). As this figure shows, not only is the sheer quantity of information increasing but the rate of growth in information accumulation is accelerating as well. By the year 2000, information is projected to double every three years. Perhaps, this innocent untitled chart tucked away in a corporate annual report should be labeled "The Information Explosion."

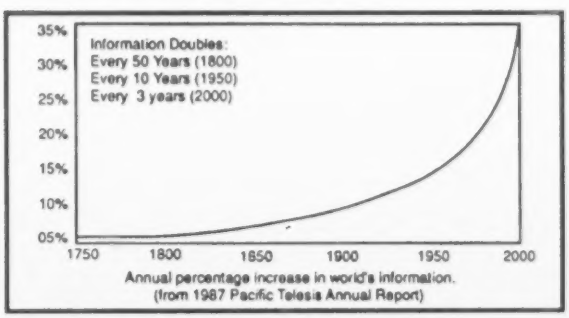

***Figure 1** Annual Percentage Increase in World's Information*

This 35 percent annual growth in the body of information has major implications for education. In a system already suffering information overload, how do we provide faculty and students access to this new knowledge? Will traditional methods of information retrieval prove satisfactory or simply collapse under the increased volume? Computer industry guru, James Martin, offers this challenge:

> *The most revolutionary change in computing in the 1980s was the spread of computers on the desktop; the most revolutionary change in the 1990s will be the spread of vast libraries of information to the desktop. The challenge is to make this deluge of information as valuable as possible to the user. 1*

The Hypertext Alternative

One alternative to the information challenge receiving much attention is a non-linear tool for information retrieval, dubbed *Hypertext*. While both hypertext and conventional text (print media) provide the user high information content, only hypertext removes the limitations inherent in the context. With the printed page, learners are implicitly constrained by the linear context of the book or article. Most learners follow the sequential nature of the medium reading from page to page. Hypertext, by contrast, allows learners "subjective linearity." 2 Instead of having to follow the explicit course of a text document, learners can choose to explore information paths at will. As Rob Lippincott of Lotus Development Corporation suggests, the hypertext alternative provides "'just-in-time learning' that allows users to learn what they need when they want to." 3

With hypertext, then, learners are free to explore, creating in essence, a non-deterministic text custom-tailored to their information needs. Facilitating information exploration encourages "discovery learning." Through the use of high speed links and multimedia capability, learners can be reading about Niagara Falls one minute and link to full-motion video clips of the Falls the next. What's more, hypertext hides document size, often a stumbling block to discovery. Information links are transparent to learners. Unseen elephantine stacks of information are accessed as needed; never is the learner presented with the chore of wading through tomes upon tomes, a scary prospect even for the most educated.

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Since learners can tap into additional information at will, hypertext facilitates learning for students with different levels of prior knowledge. This overcomes the common criticism of teaching to the lowest common denominator, making it possible for students to progress at their own speed. Moreover, hypertext allows learners to adapt the material to their own learning style. Textual learners follow textual links. Visually-oriented learners cue on graphic links. And students who have difficulty seeing sub-task to whole-task relationships, visually make the connections as they link from one node to another.

One of the biggest advantages of hypertext is its capacity to facilitate dynamic documents. Texts and print media, in general, are by nature static. Once printed and bound, printed material is fixed and cumbersome to change. As mentioned earlier, with information doubling every three years, by the time the average text gets into the students' hands, 50 to 60 percent of the material may have changed. In some disciplines such as Computer Science, publishers have resorted to Annuals, texts that come out each year. While this is a reasonable solution, hypertext goes one better. By being an electronic medium, information updates and linkages are relatively simple. Dynamic or living documents provide a competitive edge in an increasingly global economy and avoid cluttering students' minds with obsolete information.

Hypertext Roots

By now you may be asking yourself "Haven't I seen this non-linear approach before?" To be sure, non-linear access is not new. Hypertext has its roots in the traditional footnote, cross-reference, today's interactive fiction and even the proverbial tangential lecture... which reminds me of the time....

While footnotes provide the reader a chance to explore additional explanatory material, cross-references link the text to additional sources surrounding a theme or word. As Figure 2 depicts, interactive fiction provides the reader an "endless quest" by encouraging the reader to break the linear sequence of the story by skipping to a different page to pick up a new story thread.

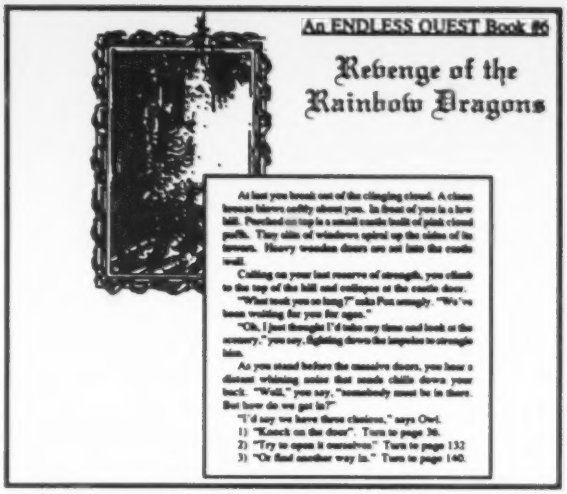
An ENDLESS QUEST Book #6
Revenge of the Rainbow Dragons
1) "Knock on the door". Turn to page 36.
2) "Try to open it ourselves". Turn to page 132
3) "Or find another way in." Turn to page 140.

***Figure 2** Today's Interactive Fiction*
Source: Revenge of the Rainbow Dragons. TSR Hobbies, Inc., 1983, p. 48.

Why Now?

If non-linearity is not so new, why all the hype about hypertext? Is this hypertext just the same old thing with an electronic face lift or a repackaged concept whose time has come? To answer these questions, we need to turn to the father of modern hypertext, Vannevar Bush. Bush, a research scientist, found through his work, the human mind functioned in an associative manner. Human cognition was not linear but rather non-linear in nature. In 1945, Bush proposed the concept of "MEMEX," or memory extender, a theoretical machine that allowed humans to link knowledge as the human mind links knowledge, on an associative basis. While MEMEX was never built, the essence of Bush's proposal was that information retrieval should be non-linear to support the non-linear cognitive process of the human mind.

It wasn't until the mid-sixties when serious experiments in hypertext began. Ted Nelson, who coined the term "hypertext," began the Xanadu project as a literary medium hoping to link every document to every other document. Nelson believed then and still believes that "everything is deeply intertwingled." 4 While Xanadu is an ambitious project that will never be completed, during the project's life two important events occurred to make modern hypertext a reality. First, microcomputer hardware emerged capable

of doing one MIP (million instructions per second) for less than $1,000. And second, commercial hypertext authoring tools under $500 became commonplace with companies such as Apple going so far as to bundle hypertext tools for free with its MacIntosh line. By the late 1980's the low cost linkage technology necessary to drive a hypertext environment was in place.

A final reason for the emergence of hypertext was addressed earlier — the information explosion. In the 1800s information doubled every 50 years. But with information doubling every three years, new retrieval tools that could make sense of vast stores of information became critical.

Under the Hood

Having addressed the rationale behind hypertext, it is time to explore the underlying technology. As Figure 3 shows, hypertext or hyperdocuments are composed of text or images interconnected to each other so a reader can jump instantly from one item to another. Hypertext allows computer-aided navigation from one information node to another, through the use of buttons.

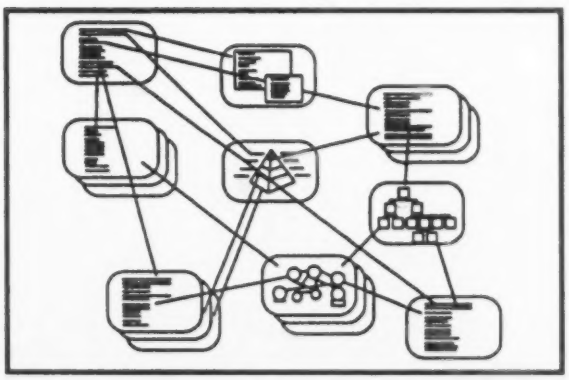

Figure 3 Hypertext Linkages Source: Hyperdocuments and How to Create Them p. 6

Figure 4 depicts the three basic components of a hypertext document — nodes, buttons, and hyperlinks. Nodes are information blocks and can include such items as:

- *a portion of text*
- *a pull-down/pop-up text window*
- *another document*
- *a still picture*
- *a full motion video or animated sequence*
- *a program or simulation*
- *a digitized sound clip*

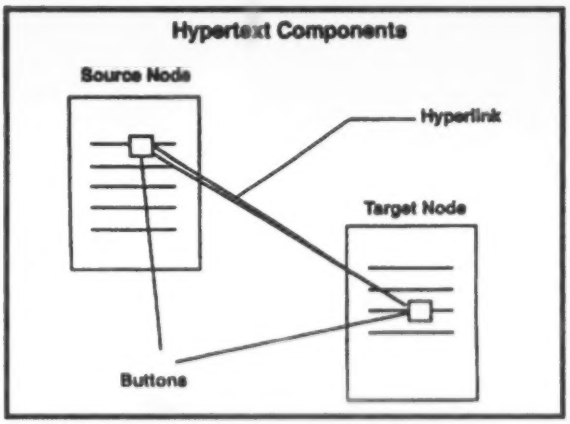

Figure 4 Nodes, Buttons and Hyperlinks

Buttons are visual clues to the reader that a link exists. Buttons are usually implemented by using a button icon or by highlighting words or phrases. Hyperlinks tie the source or linked node to the target node.

Present Uses of Hypertext

The uses of hypertext are many and varied. Hypertext heaviest use today occurs in on-line help systems. Many people use software packages that have on-line help with out realizing this is a form of hypertext.

Another common use for hypertext is dictionaries and reference manuals. Because of the heavy cross referencing, dictionaries and reference manuals are natural candidates for hypertext systems.

Brainstorming and intellectual tools are being developed using hypertext. Ideas generated during a brainstorming session can be linked together to let the user keep a map of how ideas developed. A related area to this is research. As researchers collect information, much of it is interrelated. A hypertext engine is used to show these interrelationships. James Burke's book Connections is an example of how highly interrelated seemingly different ideas can be.

Another use of hypertext is entertainment. Because hypertext is non-linear, it can be used to produce what is called interactive fiction. As readers read a story, they are given the option to choose different actions. Because of the action chosen the story will have many different plots and endings.

Lastly, hypertext is used as an educational tool. There is much research going on in this area. Many universities have developed hypertext courseware for language instruction, classics, biology, and computer science.

Problems of Hypertext

Hypertext is not a panacea. It has its own set of problems. The discussion above has alluded to some of them. One major problem is that students tend to get lost in the hypertext documents. Systems are presently being developed that guide the students through the document while still giving them freedom to explore.

Another major problem with hypertext systems is there are no standards. The look and feel of hypertext programs is different from program to program. Also, documents cannot be ported from one system to another because there is no standard way of representing links. As hypertext systems develop during the 90's, standards are sure to emerge.

Hypertext is ...

Hypertext is more than HyperCard, more than an authoring tool. Hypertext, and hypermedia for that matter, are really exploration tools freeing today's students to become tomorrow's hyperlearners.

REFERENCES

1. Martin, James. Hyperdocuments and How to Create Them. Englewood Cliffs, New Jersey: Prentice-Hall, 1990. p. 12.

2. Giesner, Rick. "Building a Hypertext System". Dr. Dobb's Journal (June 1990, Hypertext Version)

3. Nielsen, Jakob. Hypertext and Hypermedia. Boston: Academic Press, Inc., 1990. p. 44.

4. Ibid., p. 33.

Hypertext Systems Available

MacIntosh Products

HyperCard
Claris Corporation/PR
440 Clyde Avenue
Mountain, CA 94043

Intermedia
Apple Programmers and Developers Association
2052 Marianai Avenue, MS 33G
Cupertino, CA 95014-6299

SuperCard
Siiicon Beach Software
9770 Carroll Center Road, Suite J
San Diego, CA 92126

IBM PC Compatible Products

Hype
GoldPax Software
P.O. Box 1576
Royal Oak, MI 48068-1576

HyperHelper
Azarona Software
P.O. Box 13433
Denver, CO

HyperWriter
Ntergaid
2490 Black Rock Tpke. Suite 337
Fairfield, CT 06430

Linkway
IBM

ToolBook
Asymetrix
110 110th Ave. NE., Suite 717
Bellevue, WA 98004

Both Environments

Guide
OWL International
14218 Northeast 21st St.
Bellevue, WA 98007

Plus
Spinnaker Software Corp.
201 Broadway
Cambridge, MA 02139-1901

ERIC Clearinghouse for Junior Colleges
DEC 20 1991